DOCUMENT RESUME

ED 216 943 SO 013 342

AUTHOR	Glab, Edward, Jr., Ed.
TITLE	Latin American Culture Studies: Information and Materials for Teaching About Latin America. Revised Edition.
INSTITUTION	Texas Univ., Austin. Inst. of Latin American Studies.
SPONS AGENCY	National Endowment for the Humanities (NFAH), Washington, D.C.
REPORT NO	ISBN-0-86728-001-8
PUB DATE	81
NOTE	483p.
AVAILABLE FROM	Institute of Latin American Studies, University of Texas, Sid Richardson Hall 1.318, Austin, TX 78712 ($9.95).
EDRS PRICE	MF02 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS	Concept Teaching; Course Descriptions; *Cultural Awareness; Culture; Economics; Educational Games; Elementary Secondary Education; Family (Sociological Unit); Government (Administrative Body); Handicrafts; International Relations; *Latin American Culture; *Latin American History; Lesson Plans; Physical Environment; Politics; Social History; Sociocultural Patterns; Teacher Developed Materials

ABSTRACT

This resource manual provides ideas, lesson plans, course outlines, arts and crafts projects, games, and other materials for teaching K-12 students about Latin America. A major objective is to help students understand and appreciate the diverse Latin American culture. There are six chapters in this volume. Chapter one discusses key ideas that can be used for developing and presenting the Latin American materials. Chapter two includes articles about the school curriculum and economics in Latin America, and slavery and race in Brazil. Chapter three contains lesson plans and course outlines. Lesson and course content focuses on modern Mexican painting, comparing Texas and Latin America, and the contrast and diversity within Latin America. Seventeen games and student activities are described in chapter four. Some example activities are: Mexico map exercises, acrostic poems, and a crossword puzzle on Latin American countries and capitals. Chapter five presents 20 arts and crafts projects such as Argentine leatherwork, corn husk dolls, and crayon etching. Chapter six provides an annotated bibliography. A list of publishers and contributers is included. (NE)

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LATIN AMERICAN CULTURE STUDIES:

INFORMATION AND MATERIALS FOR TEACHING ABOUT LATIN AMERICA

Revised Edition

Edited by

Edward Glab, Jr.

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INSTITUTE OF LATIN AMERICAN STUDIES
William P. Glade, *Director*
Robert M. Malina, *Associate Director*

COVER ILLUSTRATION: Carved turtle carapace, Cerro de las Mesas, México. From *A Coloring Album of Ancient Mexico and Peru* in English and Spanish. Text by Karen Olsen Bruhns, design by Tom Weller, Spanish version by Iñez Gomez, and published by the St. Heironymous Press, Inc., P. O. Box 9431, Berkeley, CA 94709

International Standard Book Number 0-86728-001-8

Third Printing, 1981

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The Latin American Culture Studies Project Series is distributed by the
Publications Office
Institute of Latin American Studies
Sid Richardson Hall, 1.310
The University of Texas at Austin
Austin, Texas 78712

Printed by Central Duplicating of The University of Texas at Austin.
Manufactured in the United States of America.

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ILLUSTRATION: Deer figure from Pre-Hispanic Mexican Stamp Designs by Frederick V. Field and published by Dover Publications, Inc., 180 Varick Street, New York, N.Y. 10014.

FOREWORD

This book is the result of the Latin American Culture Studies Project for teachers at the pre-collegiate level that the Institute of Latin American Studies has been carrying out for the past two years (1975-1977) with funding from the National Endowment for the Humanities. During this period, with the cooperation of the College of Education of The University of Texas at Austin, the Texas Education Agency, the Austin Independent School District, and other university and state agencies, the Institute has sponsored three two-day conferences and a two-week summer session workshop, attended by more than 300 educators from Texas and elsewhere.

The general objective of all the activities of the Latin American Culture Studies Project was to explain why Latin America is an important area of study and to offer ways and means by which the teaching of Latin American Studies could be enhanced throughout grade levels and disciplines. The conferences and summer workshop were designed for teachers, curriculum consultants, and school administrators at the pre-collegiate level, primarily junior and senior high school, but also including elementary school. It included teachers in social studies, foreign language, humanities, and bilingual-bicultural programs who were interested in implementing or improving Latin American Studies content in their own classrooms and their schools' curricula. The project also included librarians to build up the information resource base throughout the school system.

At the conferences and summer workshop, participants received presentations on various aspects of Latin America; selected teaching materials on Latin America; suggestions for library displays; and recommendations for economical purchases by school libraries of relevant books and other materials. Through explaining and demonstrating various printed and audio-visual materials and services at the conferences, we hoped to make their availability and usefulness for Latin American Studies more widely known. Recognizing the diversity of teacher interests and needs, the conferences were multi-dispciplinary and multi-cultural, dealing with a variety of Latin American countries and topics. Participants also learned of and met with resource people from around Texas who would be able to continue to consult with them after they returned home. The organizers of the conferences and workshop also received many practical suggestions and criticisms regarding the project format from the experienced educators who attended, as the gatherings were also designed to be dialogues for mutual benefit.

In addition to the implementation and improvement of course offerings with Latin American Studies content, the two-year project was designed 1) to establish a permanent communications network in Texas and to some extent elsewhere among teachers, librarians, administrators, and community leaders interested in Latin American Studies* and 2) to contribute to the implementation of the cultural component of bilingual-bicultural education. Texas was one of the first states to provide a significant impetus to the study of Latin America through the passage of legislation that established a state-wide program of mandatory bilingual-bicultural education. Aside from the special requirements for bilingual instruction, the legislation obliges many of the school systems of Texas to give greater attention to the history and culture of Latin America, which forms such an important part of our own heritage, and encourages teachers to develop new ways of integrating this knowledge into the curriculum.

The Latin American Culture Studies Project for teachers at the pre-collegiate level is part of a series of programs that taken together constitute the outreach activities of the Institute. Since 1972 the Institute has undertaken a series of activities for enriching our understanding of Latin America and for encouraging the study of that area of the world in communities and schools throughout Texas.

During 1977 the Institute will be conducting a Latin American Culture Studies Project for teachers at two-year colleges, also sponsored by the National Endowment for the Humanities. This project is a collaborative effort between The University of Texas at Austin and the State's many two-year community and junior colleges. It is a multi-purpose one-year program designed to improve Latin American Studies offerings for educators working at two-year colleges. Through a series of conferences and a summer workshop, the program will undertake to orient and train faculty in a multi-cultural and multi-disciplinary approach to the humanistic aspects of the Latin American cultural heritage.

In addition to sponsoring conferences, workshops, and special summer courses, the Institute has developed a number of media programs designed to disseminate information about Latin America to both schools and the general public. Since 1974, ILAS has produced in conjunction with KUT-FM (the University radio station) a weekly half-hour English-language radio program entitled "Latin American Review." In recognition of the outstanding quality and success of LAR (heard on over 100 stations across the U.S. last year) the National Endowment for the Humanities awarded the Institute and KUT-FM a grant to develop programming on LAR emphasizing the humanistic aspects of Latin American studies. The Institute has also broadcast programs of information and news about Latin America on KLRN, public television for San Antonio and Austin.

Since 1974, ILAS has maintained a bibliography service to public libraries in Texas, designed to aid these libraries in building a core of Latin American materials. As a public service, a roster of area specialists on Latin America at Texas colleges and universities is also published each year. It is intended for use by schools, the media, and private groups that might need to locate resource people to consult on some aspect of Latin American studies.

Since 1973, the Institute has conducted a program of special consultantships designed to strengthen teaching about Latin America by enabling educators from two- and four-year institutions in Texas to travel to Austin to use the Latin American Collection and consult with resident University of Texas area specialists on course and curriculum development matters. The consultantships are small grants of a maximum of $300 that are usually matched by the recipients' home institutions.

The above is only a brief overview of some of the numerous outreach activities* undertaken by the Institute. Although the projects may be varied, the common thread that runs through them is the belief that an academic institution can and should be of service to the larger community beyond the walls of the university. It is in this spirit that we publish this handbook.

William P. Glade
Director
Institute of Latin American Studies

Edward Glab, Jr.
Latin American Culture Studies
Project Director, and
Outreach Activities Coordinator

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*Those interested in more information about any of these projects or about other outreach activities should write to: Coordinator, Office of Outreach Activities, Institute of Latin American Studies, Sid Richardson Hall, Unit 1, The University of Texas at Austin, Austin, Texas 78712.

ACKNOWLEDGEMENTS

Hundreds of people and many agencies either directly or indirectly contributed time and resources to the preparation of this handbook. All of them cannot be mentioned here. However, several must be cited. The entire Latin American Culture Studies Project, of which this publication is a part, was made possible by a generous grant from the National Endowment for the Humanities. The Texas Education Agency, in the person of Larry Perry, and the Austin Independent School District, represented by Julia Mellenbruch, also contributed to the success of our project. Clark C. Gill, professor of Curriculum and Instruction in the College of Education at UT Austin provided many inspired ideas and useful suggestions from the inception of the project to its completion. Director William P. Glade and the entire Institute of Latin American Studies staff were, as always, both enthusiastic and cooperative above and beyond the call of duty in helping to prepare this publication. The Latin American Culture Studies Project staff - Catherine Rogers, María Garza, Susan Potter, and Susan Higgins, graduate assistants; Mariana Landívar Moore, typist; and Colette Peterson, secretary/assistant - that worked directly with the project over the past two years was also the best group of talented people that any project director could have wished for.

My hope is that this book will contribute to both increased international understanding and multi-ethnic education. In this spirit, I would like to dedicate this handbook to my Polish-American parents; my sister and her Russian-American husband; my Chilean wife and Chilean-American daughter; my two inter-racial nieces; my Puerto Rican nephew; my Italian-American aunt; the Jewish godfather of my daughter; my Scottish-American godchild; and all the other American racial, religious, and ethnic groups, which should be proud of their heritage.

INTRODUCTION

Five Reasons Why We Should Be Studying About Latin America

ILLUSTRATION: El Chanel from Pre-Hispanic Mexican Stamp Designs by Frederick V. Field and published by Dover Publications, Inc., 180 Varick Street, New York, N.Y. 10014.

It was James Reston of The New York Times who once remarked, "Americans will do anything for Latin America except read about it." The truth of this remark is reflected both in school curricula and in the media, where Latin America has traditionally been either all but ignored or reported in terms of stereotypes. Indeed, George Gallup was reported to have stated on a late night television interview show not long ago that judging from his organization's experience, Latin America is the area of the world about which United States citizens are perhaps least informed. It is consequently rare to find persons among the general public who understand and appreciate the richly diverse Latin American cultural heritage, this in spite of the fact that Hispano-Americans now make up this nation's second largest minority group and by some estimates will surpass Black Americans as a percentage of the total U.S. population by 1985.

Part of the reason for the public's ignorance about Latin America has been the fact that Latin American studies has not traditionally been part of the pre-collegiate curriculum, except for rarely-offered history courses (usually devoted to Mexican history) and the more common Spanish language and literature courses. But the increasing visibility of the Spanish-surnamed in the United States, international controversies like those surrounding Panama and Chile, and domestic political issues like illegal aliens along the Mexican-U.S. border, all point to the need for paying more attention to Latin America in our schools.

One of the questions most frequently asked by teachers who might like to introduce some sort of area studies into their classroom is, "Why study Latin America as opposed to some other area of the world?" Even many teachers who already hope to introduce courses on Latin America into their school's curriculum, or to present material about the Latin American heritage in current social studies, humanities, or foreign language offerings, know that colleagues, students, and supervisors will want to know what is relevant about the study of Latin America. There are many reasons that could be advanced, but five in particular seem to stand out.

First, because of the distribution of bilingualism in the United States, Latin America provides one of the most relevant models for studying in a comparative way the concept of culture as such. In 1972, 79 percent of the federal funds for bilingual-bicultural education went for programs involving the Spanish language in the United States, and 87 percent of the students in bilingual-bicultural programs were in those involving Spanish.[1] Further, the United States is the fifth largest Spanish-speaking country in the world, and Hispano-Americans constitute the second largest minority in the United States. Although statistics concerning the actual number of Hispano-Americans in the United States are imprecise, if current growth rates continue, they could become the largest minority group in this country within a decade.

Second, it has been well documented that Hispano-Americans in general suffer from the explicit, negative stereotyping of Latin Americans in general that has done incalculable psychological harm to millions of Spanish-speaking children searching for an identity in an English-speaking culture that tends to regard them as inferior.[2] Much of the public and official negativism toward the Hispano-American ethnic groups stems from the fact that Latin America is all too often reported in terms of superficial traits or features that leave one with the impression that Latin America, above all else, is a region characterized by military dictatorships, national disasters, and sleepy peasants. The U. S. Civil Rights Commission Report on Mexican American Education found that the lack of relevant culture studies in most classrooms led to the development of a negative perception among Mexican-American students of their own culture and heritage.[3] The two major reasons given for this were stereotyped treatment of Latin Americans in school textbooks and inadequate teacher preparation. A more careful study of the rich Latin American cultural milieu can therefore help to correct the simplistic and erroneous generalizations associated with Latin America, thereby contributing to a more positive view and self-image of Hispano-Americans in general. At the same time, to the extent that Latin American studies can awaken or strengthen an interest in cultural and ethnic pluralism, one of the most positive features of the American national tradition is thereby reaffirmed.

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[1] The Bilingual/Bicultural Education Program, National Center for Education Statistics. U.S. Department of HEW, Education Division, NCES 75-309A. No date given.

[2] Mexican American Education Study. A six-volume report of the U.S. Commission on Civil Rights. Superintendent of Documents, U. S. Government Printing Office, Washington, D.C., 1973. See also Leo Grebler et al., The Mexican American People (New York: The Free Press, 1970).

[3] Toward Quality Education for Mexican Americans. A Report of the U.S. Commission on Civil Rights, Vol. 6, p. 67.

Third, Latin American culture and the Spanish language are part of the American heritage. As many of the place names in the Southwestern United States would indicate, states like California, Texas, Arizona, New Mexico, and Colorado formed the northernmost extension of the Spanish empire in the New World. It should also be remembered that from the time of its independence from Spain until the war of 1848, most of the Southwestern United States belonged to Mexico. Thus, the history of both Mexico and Spain in the New World forms a very important part of United States history. For several states, the association with the Iberian cultural world forms a far larger segment of their history than does the association with Anglo-America.

Fourth, many Latin American countries are virtually next-door neighbors, with close political, commercial, and cultural interactions with the United States extending over many years. For this reason, it behooves us to know more about their cultures. Most of Central America, the Caribbean, and Mexico are readily accessible in terms of travel and information. Further, while most of the immigrants to the United States from Latin America and first generation Hispano-Americans come from Mexico, Cuba, Puerto Rico, and the Dominican Republic, substantial groups have also arrived from other countries as well.

Finally, Latin America provides an ideal model for making available to students the enrichment that comes from exposure to cultural diversity. Although as a region Latin America is the most western of the non-western cultures, it contains a variety of cultural models, from the totally non-western indigenous Indian tribes to the modern Euro-American, cosmopolitan middle classes of Buenos Aires or Caracas. By studying the diverse cultures of Latin America, students can learn a great deal about themselves and gain a more accurate perspective on their own society and culture. It was Rudyard Kipling who summed this up best when he said, "What should they know of England who only England know?"

Edward Glab, Jr.

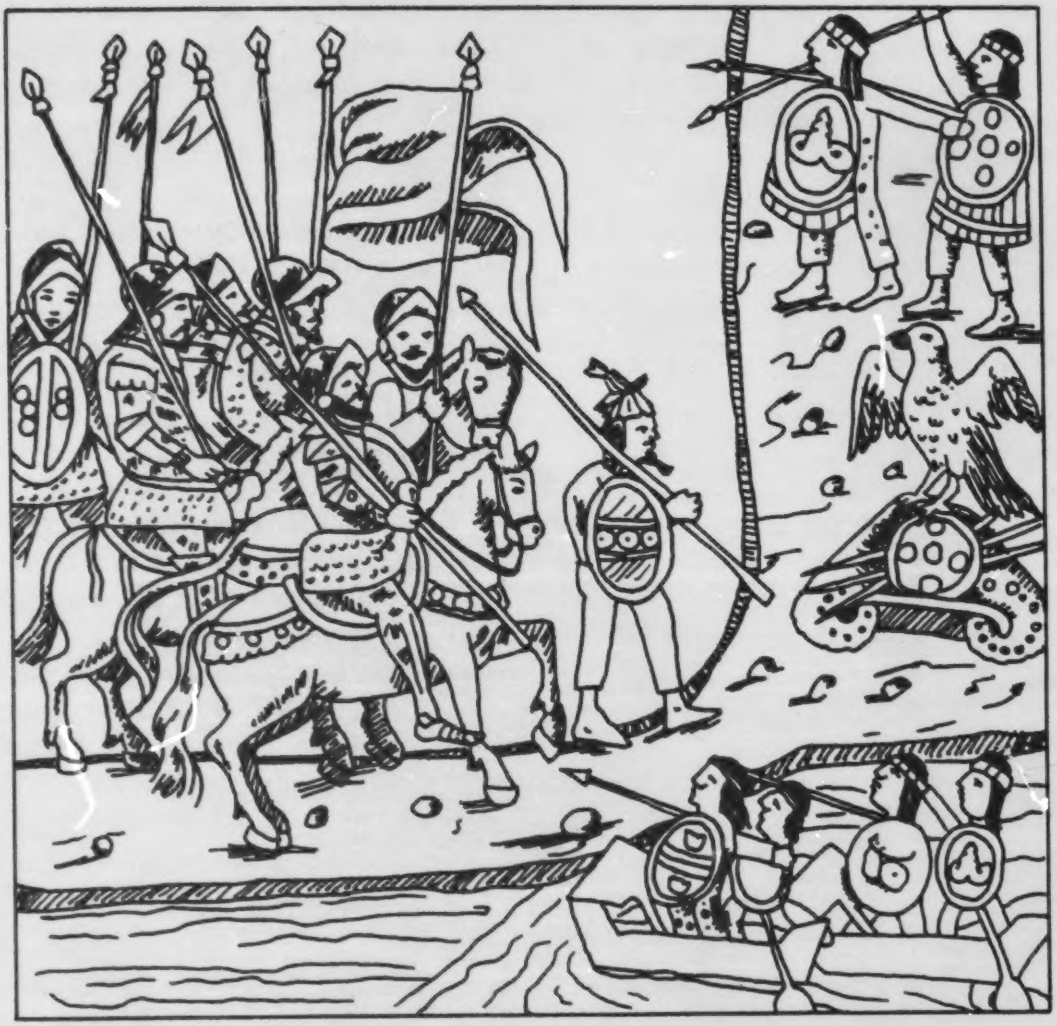

ILLUSTRATION: From A Coloring Album of Ancient Mexico and Peru in English and Spanish. Text by Karen Olsen Bruhns, design by Tom Weller, Spanish version by Iñez Gomez, and published by St. Heironymous Press, Inc., P.O. Box 9431, Berkeley, California 94709.

This is a picture from a book that was written in Mexico just after the Spanish conquered the Aztecs. The Indian who drew it had probably seen Spanish pictures and this picture is a mixture of Spanish and Aztec styles of drawing.

The picture shows Cortes, the leader of the Spanish army, and his followers crossing a bridge to attack the Aztec capital of Tenochtitlan (ten och TEET lan) which was on an island. Tenochtitlan is today Mexico City and the lake around it has been filled in. The city is identified by the triangular symbol with an eagle and a shield on it. This is the same sort of symbol that is used in the Mixtec book to show a city; the eagle and shield show which city it is. On the island and in boats are Aztec warriors trying to fight the Spanish off. The warriors have symbols on their shields to show which families they belong to.

Drawing, ink on paper, História General de las Cosas de Nueva España by Fr. Bernardino de Sahagún (Florentine Codex), ca. 1540 A.D.

Esta es una ilustración de un libro que fué escrito justamente después de la conquista española sobre los Aztecas. El indígena que lo dibujó, probablemente vió pinturas españolas y esta ilustración esta mescla de estilos española y azteca

Muestra a Cortés, el capitán de la armada española, con sus soldados cruzando un puente para atacar la capital azteca de Tenochtitlan la cual se ubicaba sobre una isla. Tenochtitlan, es hoy en día la Ciudad de México y el lago que la rodeaba se secó durante el período colonial. La ciudad se identificaba por el símbolo triangular de un águila y un escudo sobre él. Es el mismo símbolo usado en los libros mixtecos para señalar una ciudad en particular. Sobre la isla y en los botes, están los soldados aztecas tratando de rechazar a los españoles. Los guerreros llevan símbolos sobre sus escudos que demuestran a qué familia cada uno de ellos pertenece.

Dibujo, tinto sobre papel, del libro História General de las Cosas de Nueva España por Fr. Bernardino Sahagún (Códice Florentino), ca. 1540 D.C.

CHAPTER I

A WORD ABOUT KEY IDEAS AND THE HANDBOOK

In this first chapter you will find a revised and updated version of KEY IDEAS. The generalizations contained in KEY IDEAS should not be taught to students as facts. Rather, they should be treated as working hypotheses for exploring and developing in much greater depth a variety of ideas about a particular Latin American country or the region in general. In this sense, KEY IDEAS challenges the teacher to supply what is missing.

What we have attempted to do with this handbook is to provide you, the teacher, with numerous examples in the form of lesson plans, course outlines, arts and crafts projects, games, and other materials and activities for use in supplying the necessary details to go along with many of the key ideas.[1] Since we could never hope to supply all the details, also included is an extensive, general annotated bibliography, as well as many smaller bibliographies and suggestions for use in developing and presenting key ideas to your students.

KEY IDEAS, then, should be thought of as the basis for stimulating the development and presentation of material on Latin America. For example, in the Handbook on Mexico for Elementary and Secondary Teachers,[2] the authors use key ideas as the organizational framework for studying a particular country, in this case Mexico. Some of you might want to develop your own outlines on Puerto Rico, the Dominican Republic, Cuba, or some other Latin American nation. On the other hand, presenting all the key ideas about a particular country to your class is more than many of you will have the time or inclination to undertake, so some of you might want to focus on just one idea such as civilization and culture if you are a language teacher, politics if you are a government teacher, history if you are a history teacher, and so on. There are several examples of this topical approach included in this handbook.

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[1] It should be noted that almost all of the activities, exercises, and other materials included in this handbook are complete in themselves and can be utilized quite effectively without any reference to KEY IDEAS.

[2] Clark Gill and Julia Mellenbruch, Handbook on Mexico for Elementary and Secondary Teachers. In addition to teaching suggestions with regard to implementing key ideas about Mexico, the handbook contains chapters on why we should study Mexico, how to fit the study of Mexico into the curriculum, and a list of sources on Mexico and the Mexican-American. It is available from the Dissemination and Assessment Center for Bilingual Education, 6504 Tracor Lane, Austin, Texas 78721 and costs approximately $2.00.

In a lecture entitled "Slavery and Race in Brazil: A Challenge to the School Teacher," history professor Richard Graham of The University of Texas at Austin illustrates how a single topic found in KEY IDEAS can be developed into a lesson, in this case dealing with slavery in Brazil. This example also illustrates how material on South America can be used in a course seemingly unrelated to that part of the world, such as American history. Professor Graham's lecture shows with great clarity how providing students with a perspective on slavery from another culture gives them insights and an understanding about what slavery meant, how it came about, and why it was done away with as it was, that they would not have obtained by simply studying the institution of slavery in the United States.

Topics in economics, politics, history, and other areas can also be developed for use in courses where the teacher believes that a comparative approach will give students a better understanding of the subject being studied. To illustrate, we have included an essay on Latin American economics by Professor William Glade, a lesson plan by Professor Neil Finer on "Recent Modern Mexican Painting," an outline on "The Ancestral Experience of the Hispanic Community of New Mexico and Texas," by Dr. Elizabeth A. H. John, and a unit called "Looking at Mexican Culture" by Maria Gonzales, Toni Lepper, and Helen Miller. These are just some of the examples to be found in the handbook of how one or more key ideas were used as the basis for writing an outline, lesson, or essay on some aspect of Latin America.

KEY IDEAS can also serve as the starting point for introducing selected classroom activities, games, and arts and crafts. You will find examples of all of these things elsewhere in the handbook. In this chapter immediately following KEY IDEAS, you will also find some suggested resources for developing key ideas.

Edward Glab, Jr.

KEY IDEAS
AND
CONCEPTS
IN TEACHING
ABOUT
LATIN AMERICA

by
Catherine Cornbleth
and
Clark C. Gill

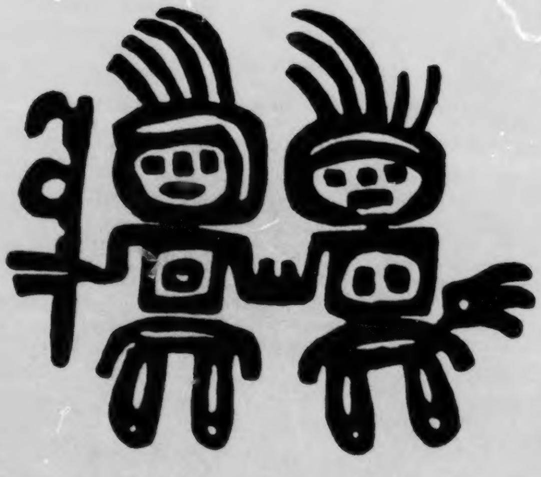

ILLUSTRATION: Double-figure flat stamp from Pre-Hispanic Mexican Stamp Designs by Frederick V. Field and published by Dover Publications, Inc., 180 Varick Street, New York, N.Y. 10014.

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PREFACE

This is a revision of KEY IDEAS about Latin America, which was published in 1967 as Bulletin No. 4 of the Latin American Curriculum Project of The University of Texas, pursuant to a contract with the Department of HEW, Office of Education.

This bulletin proved to be the most durable of all the Project's publications because of its focus on key ideas broadly applicable to Latin America rather than on factual details. Some of the factual details used to illustrate the key ideas did become obsolete, as did some of the key ideas themselves.

Professor Catherine Cornbleth, now at the University of Pittsburgh, was a member of the 1967 Project staff and the author of Bulletin No. 4. It was fitting that she be called upon again for revising the original publication. Her collaborator in this revision was Clark Gill, Director of the 1967 Latin American Curriculum Project.

Although the basic format of the original publication has been maintained, the scope of the publication has been broadened to include key concepts as well as generalizations. A few examples are given to illustrate the generalizations, but, as in the previous publication, the teacher is challenged to supply the supporting details.

Both authors wish to acknowledge the assistance and helpful suggestions that have come from the University of Pittsburgh Center for International Studies Staff (particularly Jonathan Flint, Ellen Morales, and Paul Watson) and Edward Glab, Director of the 1975-77 Latin American Culture Studies Project of the Institute of Latin American Studies at the University of Texas at Austin.

INTRODUCTION

The study of culture areas is frequently hampered by bias and stereotypes that severely limit understanding. We tend to see what we expect to see. We confuse fact and opinion or evaluate other cultures according to our standards, which are not necessarily relevant. Proud of our predominantly Western heritage, we often tend to belittle other contributions to our culture. In comparing other ways of life with that in the United States, we forget that other cultures evolved differently, in part as a result of differing natural environments and experiences. We also fail to realize that human needs (such as food, shelter, clothing, communication, government, and spiritual and creative expression) are universal and that only the means of satisfying them differ.

Culture is a human creation, and thus cultural differences are not innate and unchangeable. Obviously, the way of life in the United States not only reflects great diversity but has changed considerably in the 200 years of our national history. Similarly, Latin America, with more than 250,000,000 people and 20 nations, is not a static, homogeneous unit. Regional, national, and intra-national diversity exists and should be acknowledged.

Studying other cultures can provide perspectives that help us see our own culture and evolution more clearly. For example, self-government, which we tend to consider natural as well as highly desirable, was not seriously considered in sixteenth-century Spain when that country established colonies in the New World. In contrast, representative government was gaining acceptance in seventeenth-century England when the English colonies were established in North America. These differing historical precedents constitute one fact among many that help to explain why democracy took stronger root in North America than it did in Latin America.

To ferret out facts and relate them in a meaningful way in studying other cultures, students might be encouraged to develop and illustrate generalizations such as the following:

1. Complex historical events have multiple causes.
2. Differing natural environments explain, in part, cultural variations among groups.
3. Although the cultures of different groups vary widely, they serve comparable functions and meet similar needs.
4. Nations are becoming increasingly interdependent, yet nationalism remains a powerful force.
5. Change, common to all cultures, is increasingly rapid.
6. Change is often resisted when it creates conflict between traditional and emerging values or lifestyles.

Since generalizations are widely applicable statements of relationships among two or more concepts, students need to develop the component concepts before they can formulate or interpret generalizations. The concepts on which each of the above generalizations is based include:

1. culture; similarities and differences
2. natural environment; cultural diversity
3. multiple causation
4. interdependence; nationalism
5. cultural change
6. conflict; tradition; values

These concepts and generalizations are crucial to an understanding not only of Latin America but of any culture, including our own. Thus, they are particularly useful as main ideas or "organizers" for individual cultural studies and comparative, cross-cultural study.

As organizers, main ideas serve as guides to selecting relevant facts, which are the building blocks from which concepts and generalizations are formed. Study should not end with the acquisition of factual information. Facts, unless related to one another, have little meaning and are soon forgotten.

The study of Latin America can proceed in several ways. Selected aspects can be incorporated into elementary social studies and into courses offered at the secondary level on world cultures, United States history, world geography, sociology, economics, government, anthropology, literature, humanities, Spanish, and current problems. Whatever the desired approach, it is necessary to select and emphasize main ideas in order to further meaningful student learning. The ideas selected and the specific strategies used to develop them will vary.

The following outline offers some main ideas in Latin American geography, history, and contemporary civilization, including society and culture, economics, politics, government, and relations with the United States. In each section, some of the major concepts are listed, followed by an outline of generalizations and significant facts. Some concepts are listed several times, indicating that they can be developed, applied, and extended in several contexts. (The concepts that appear most frequently in the following outline are conflict, tradition, cultural change, nationalism, oligarchy, and reform.) The previously presented broad concepts and generalizations, important to an understanding of most aspects of Latin America, can be viewed as unifying themes. An illustration of sequential development at different grade levels follows:

EXAMPLE: Sequential Development of Concepts and Generalizations

Broad Generalization: Although the cultures of different groups vary widely, they serve comparable functions and meet similar needs.

Major Concepts: Culture
Similarities and Differences

The content and resource examples that follow illustrate similarities and differences in various aspects of culture. They provide a foundation for sequential development of these concepts at increasing levels of comprehensiveness and abstraction.*

Content Examples	Resource Examples
1. Primary: Families a. Differences 1) family size and membership 2) foods 3) lifestyle (amount and types of food, furnishings, clothing) b. Similarities: Needs 1) food 2) clothing 3) shelter	Pictures of different Latin American and other families eating dinner. Pupils' accounts of their own families eating dinner.
2. Intermediate: Agriculture a. Differences 1) topography 2) climate 3) crops 4) farming methods (technology) b. Similarities: Comparable Functions 1) adapting to environment 2) producing food for consumption and/or market	Maps of different regions of Latin America and other areas showing topography, climate, and crops. Pictures (or films) showing subsistence and commercial farming in Latin America and other areas. Pictures of local farmers' markets and modern storage/commercial facilities in Latin America and other areas.
3. Middle-Junior High: Political Life a. Differences 1) national symbols 2) political leadership styles b. Similarities: Comparable Functions 1) national unity 2) security-defense	Biographies (print or film) of prominent Latin American and other national political leaders (e.g., Bolivar, Juárez, Perón, Castro, Lincoln, F.D.R., Churchill, Franco). Replicas or pictures of different Latin American and other national flags and symbols.

Content Examples	Resource Examples
4. Senior High: Religion and Arts a. Differences 1) religious beliefs and practices 2) musical forms b. Similarities: Needs 1) spiritual satisfaction 2) aesthetic-creative expression	Written accounts and pictures (photos or paintings) depicting different Latin American and other religious beliefs and practices. Recordings of varied Latin American and other music (e.g., folk, religious, popular, classical).

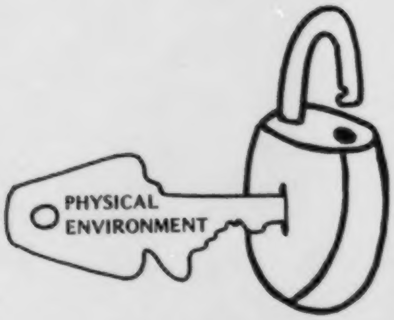
*For descriptions of instructional strategies for developing concepts and generalizations, see:

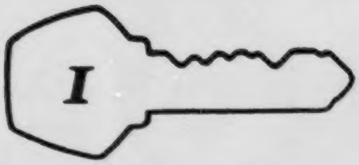
Fraenkel, J. R. Helping Students Think and Value. Englewood Cliffs, N. J.: Prentice-Hall, 1973.

Martorella, P. H. Concept Learning. Scranton, Pa.: Intext Educational Publishers, 1972.

Tanck, M. L. "Teaching Concepts, Generalizations, and Constructs." In D. M. Fraser, ed. Social Studies Curriculum Development. Washington, D.C.: National Council for the Social Studies, 1969.

Taba, Hilda. Teachers' Handbook for Elementary Social Studies. Palo Alto, Calif.: Addison Wesley Publishing Company, 1967.





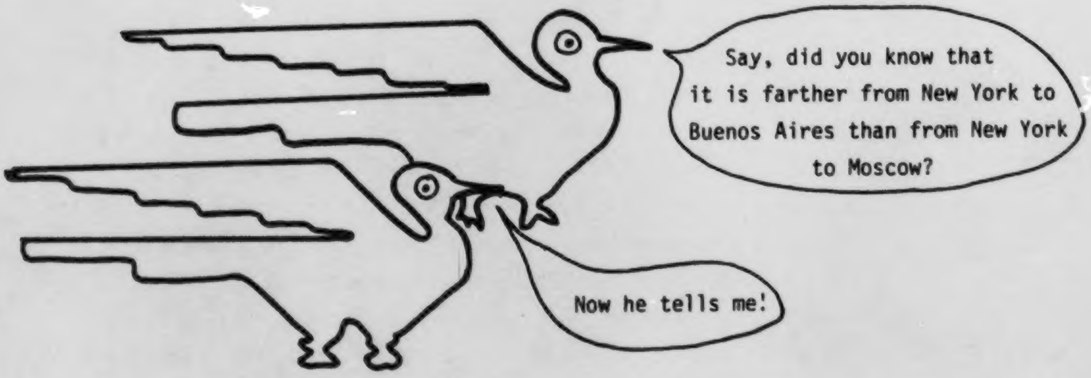
I. The Physical Environment

A. Latin America is an area of great physical diversity, relatively isolated from world population centers and trade routes.

Major concepts:

diversity	region
isolation	

1. Geographically, Latin America extends from the southern border of the United States to Cape Horn and includes the Caribbean Islands.
   - a. Most of Latin America lies southeast of the United States, with the west coast of South America almost directly south of the east coast of North America. Thus, much of Latin America is as close to western Europe as to the United States or even closer. Lisbon is closer to Rio de Janeiro than is New York City, and the west coast of Africa is closer than either to Brazil.
   - b. Most of Latin America is remote from other large land areas, population centers, and major east-west trade routes, which are farther north. Latin America's relative isolation was an important factor in earlier history but is now offset to some extent by modern means of transportation and communication.


Say, did you know that it is farther from New York to Buenos Aires than from New York to Moscow?
Now he tells me!

2. While cultural Latin America includes the nations of Spanish, Portuguese, and French background, political Latin America refers to O.A.S. members (except the United States) plus Cuba, not all of which are of Latin background.
3. Commonly-used geographic and political regional subdivisions of Latin America are Mexico, Middle or Central America, South America, and the Caribbean or West Indies. Also used are the Andean countries and the Plata region.

B. Mountains, tropical rain forests, and deserts or semi-arid regions account for more than half of Latin America's nearly eight million square miles (about two and one-half times the size of the United States).

Major Concepts:

natural resources
commercial agriculture
habitat
subsistence agriculture
exports

1. Mountains, particularly the Andes and including the highlands of eastern Brazil and the mountains of Mexico and Central America, are Latin America's dominant topographic features.
    a. High elevations make life possible in otherwise inhospitable tropical regions. (Only Uruguay lies wholly outside the tropics and subtropics.)
    b. Mountains are obtacles to transportation and trade, inter-American cooperation, and even national unity. Railroads and roads tend to lead to ports rather than to connect nations or inland cities.
2. The four major river systems (Amazon, La Plata, Orinoco, and Magdalena, all of which empty into the Caribbean Sea or the Atlantic Ocean) have not provided efficient transportation uniting areas and peoples but offer considerable potential for hydroelectric power.
3. Much of Latin America is unsuited to agriculture and only about two percent of the entire land area is actually cultivated. Although there is less good, arable land than in the United States, with proper cultivation Latin America could be self-sufficient in food production.
    a. Large areas have not been productively utilized and are sparsely populated because they are too dry, rugged, cold, and infertile for agriculture. Examples are: the Amazon basin of Brazil, where the rainforest soil has been leached by constant rain, the arid and semi-arid regions of northern Mexico, the coasts of Peru

and northern Chile, and western and southern Argentina.

   b. The most productive soils are used for commercial agriculture which tends to concentrate on the three leading cash crops: coffee, sugar, and cotton. Superbly endowed for agriculture are the Pampas of Argentina, producing wheat, alfalfa, and livestock. Subsistence farming is common in less desirable areas that have not been appropriated by large landowners.

4. With few exceptions (Uruguay, Paraguay, and Central America), mineral resources are widely distributed. They include oil, iron ore, nitrates, sulfur, copper, tin, lead, zinc, and silver, but there is a significant lack of coal in most areas.

   a. Some desert areas (such as the Atacama in northern Chile) contain important minerals, but mining appears to be most important in the Andean region.

   b. Latin America's natural resources have not been comprehensively surveyed or exploited, although, as the demand for raw materials grows, such activities can be expected to increase (as in southern Mexico, Bolivia, and Venezuela).

   c. With the accelerating world demand for oil, this resource has considerable importance as a source of dollar revenues for some Latin American countries. In 1974, oil accounted for 97 percent of Venezuela's exports and 86 percent of government earnings. Other net oil exporting countries in that year were Bolivia, Colombia, Ecuador, and Trinidad and Tobago.

II. Historical Backgrounds

A. Indian and Spanish cultures interacted to produce a unique colonial society.

Major concepts:

culture (civilization)
medieval (feudal)
nation-state
social stratification
fatalism
colony (colonization)
primitive
nationalism
slavery
institution
mestizo

1. The stage of development of the various Indian populations ranged from the primitive, semi-migratory lowland tribes and villages to the more sophisticated, authoritarian, highland civilizations like the Inca and Aztec.
2. Motives for Spanish exploration, conquest, and colonization reflected late fifteenth- and sixteenth-century (medieval) Spanish society and included a desire to gain adventure, glory, and personal wealth, to win commercial advantages for Spain, and to convert more souls for the Catholic Church.
   a. Military virtues and the hidalgo (noble, warrior) spirit were fostered by the fighting with and final defeat of the Moors in 1492.
   b. The defeat of the Moors fed Spanish nationalism and made possible the establishment of a strong nation-state.
   c. Spanish society was overwhelmingly feudal and accustomed to slavery.
   d. The Catholic Church was a powerful religious force and an important political instrument of the crown. Conquistadors such as Cortés and missionaries such as Las Casas illustrated the complex mood of Spanish colonization, while the crown was primarily concerned with maintaining its authority, obtaining revenue, and mediating the conflicting demands of conquistador and Church without sacrificing its own interests.

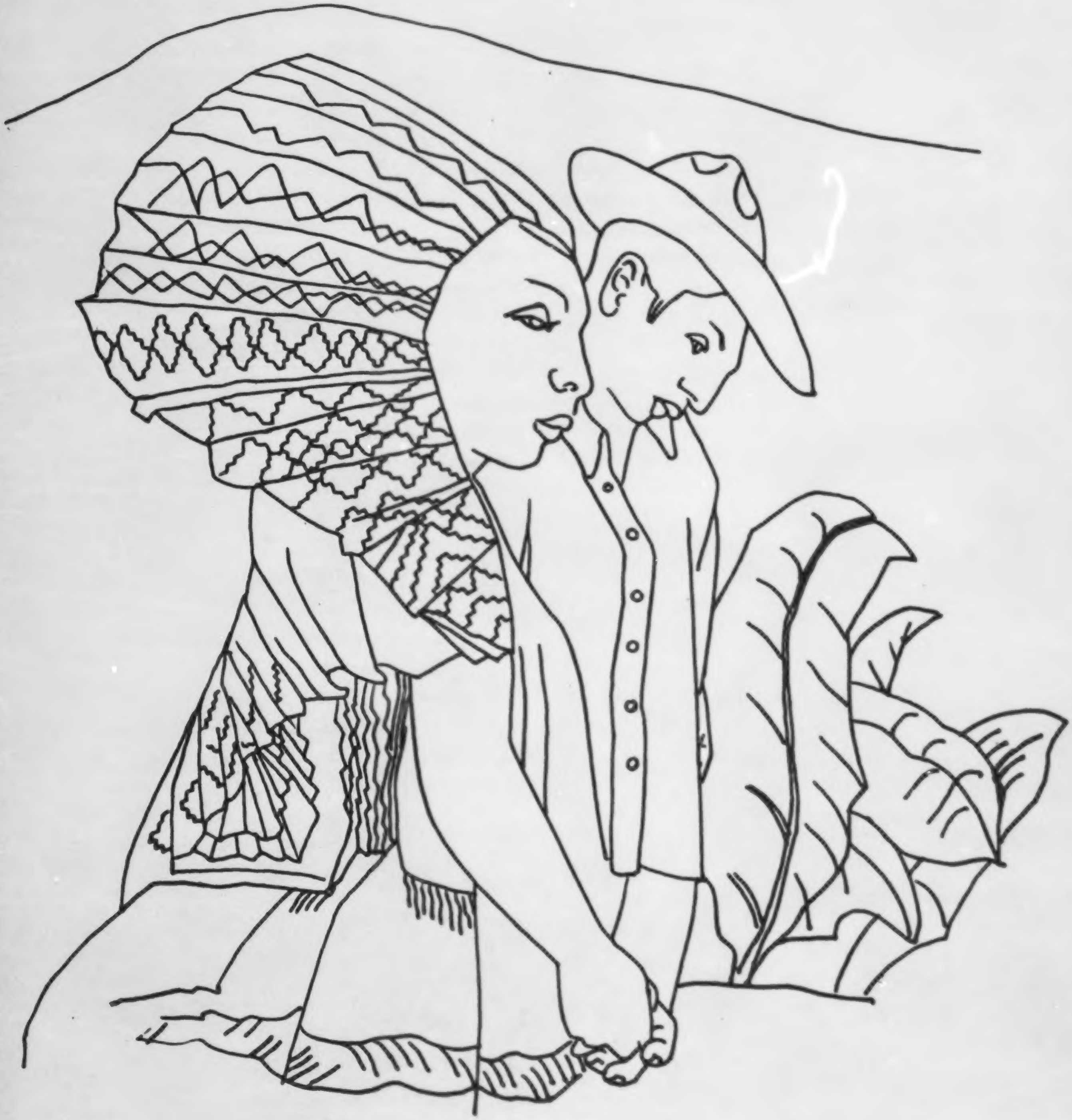


ILLUSTRATION: 'A New Race: The Mestizos' from A Mexican American Coloring Book illustrated by Vincent P. Rascon, English text by Ed Ludwig and James Santibanez, Spanish text by Angie Rocha, and published by Polaris Press, 16540 Camellia Terrace, Los Gatos, CA 95030.

3. The clash of Spanish and Indian cultures was disastrous for the Indian, because the institutions of those who physically survived were shattered and the new ones imposed by Spanish conquerors were exploitative.
    a. A hierarchical social order emerged with the Indians and slaves at the bottom, the mestizo occupying the middle position, and the European at the top.
    b. Spaniards and creoles (people born in America of European, usually Spanish, descent) looked down upon manual labor as something beneath their dignity and to be avoided. To solve the labor problem, they developed the encomienda,[1] the repartimiento,[2] and finally the hacienda system,[3] which did not enslave the Indian but forced him to work for Spanish landowners.
    c. Royal protection of the Indian was generally ineffective, for the humanitarian conscience of the lawmakers in Spain had little impact on the daily realities of colonial life.
    d. The Indian tended to adjust to Spanish rule by passively accepting his bleak future (fatalism).
    e. The Indian population declined dramatically throughout the sixteenth century, and the decline or absence of Indian labor led to the importation of slaves, especially in the West Indies and along the northeastern coast of South America.

B. Spanish colonial adminstration was highly centralized and authoritarian, and Spanish control was reinforced by the activities of the Church, which, under royal patronage, was a wealthy, conservative influence. (Thus two strong Indian traditions, authoritarian government and pervasive religious influence, were continued.)

Major concepts:

tradition
conservative
reform
authoritarianism
cultural change
mercantilism

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[1] Encomienda: a tract of land that, with the Indians living on it, was granted by the crown to favored individuals.

[2] Repartimiento: a system of forced Indian labor, sometimes called "mita."

[3] Hacienda: a politico-socio-economic system resembling a feudal manor under the the absolute rule of the hacendado; debt peonage kept the Indian from leaving.

conflict (cultural)
acculturation
extermination
assimilation
amalgamation

1. The House of Trade and the Council of the Indies in Spain determined colonial policy and, as a result, there was little local initiative.
2. Mercantilist economic policies strictly regulated mining and trade but could not prevent smuggling and increasing foreign competition.
3. Administrators, from viceroys (highest colonial official) to corregidors (local or provincial official), were appointed by the king and ruled in his name; later, however, lesser offices were purchased.
4. At the local level, the cabildo (town council) offered some opportunity for self-government, but in practice it had little power or democratic character.
5. In spite of massive amounts of legislation covering almost every aspect of colonial life, it was impossible for authorities in Spain to enforce their regulations, as illustrated by the saying, "God is in heaven, the King is in Spain, and I am here in the colonies."
6. The colonial Church exercised several functions in addition to conversion of the Indians and performance of religious duties.
   a. The mission was often a frontier settlement in which attempts were made to Europeanize as well as Christianize the Indian (as illustrated by Jesuit efforts in Paraguay).
   b. There was general intolerance of indigenous religious beliefs, although some Indian practices were incorporated or adapted in order to facilitate conversion.
   c. Education and culture were dominated by the Church (as can be seen in the universities established at Mexico City and Lima).
7. The eighteenth century was a period of administrative reform, economic recovery, and increasing discontent with Spanish rule.
   a. Bourbon reforms revitalized colonial administration and loosened mercantilist controls.
   b. Criticism was directed against laws and officials but not against royal authority, which was completely accepted as illustrated by the statement, "Long live the King and death to bad government."

C. The wars for independence in Spanish America had complex causes and in some areas were also civil wars.

Major concepts:

multiple causation
war for independence
rebellion (revolt)
elite
independence
conservative
status quo
conflict (military)
civil war
revolution
masses
liberal
reform

1. Internal unrest resulted from dissatisfaction with what were seen as discriminatory trade and tax regulations (favoring merchants in Spain), increased centralization of political authority, and creole-*peninsular* rivalries.
2. External influences, including the ideas of the Enlightenment and the examples of the American and French Revolutions, affected very few people.
   a. The masses were illiterate and politically inert.
   b. The elite groups, such as the landowners and the higher clergy, tended not to be attracted to liberal ideas.
3. The immediate impetus for rebellion came in 1808 with Napoleon's conquest of Spain and usurpation of the throne, creating a power vacuum and providing a legal rationalization for independence.
   a. Ruling juntas replaced royal administrators and ruled in the name of Ferdinand VII, the legitimate heir to the Spanish throne; declarations of independence did not appear immediately.
   b. The liberal Spanish constitution of 1812 was ignored by Ferdinand upon his return, and by 1816 Spain had put down most of the revolts, although military activity continued. However, Ferdinand was forced to abdicate in 1820 and liberal measures were introduced in Spain.
   c. Creoles and *peninsulares* differed among themselves as to the desirability of independence, although it appears that eventually independence was sought in an effort to maintain the old society and resist reform. Indians fought on both sides, probably without real understanding of the issues. (Among the leaders of independence, which was achieved by 1825, were Bolivar and San Martin, whose contrasting styles and views reflect the complexity of this period.)

D. The legacy of the colonial period and the wars for independence persisted in varying degrees.

Major concepts:

tradition
regionalism
authoritarianism
republic

1. There was no social revolution accompanying independence, and society continued to be hierarchical, with great distances separating rich and poor.
   a. The creoles and some mestizos gained socio-economic and political power, the latter largely through the military, at the expense of the peninsulares and Indians, who lost the nominal protection of the Spanish crown.
   b. Poverty and illiteracy continued to be widespread.
2. In spite of democratic ideals and constitutions, the tradition of authoritarian rule prevailed.
   a. No political doctrine was widely accepted and experienced political leadership was lacking.
   b. Without national unity or leadership, regionalism persisted. Regional isolation was also maintained by primitive means of transportation and communication, while the variety of peoples, some of whom did not speak Spanish, divided many countries.
   c. Without experience with self-government, republican experiments were short-lived.
   d. The influence of the military increased as the army was the only group capable of maintaining order.
3. Although Latin America was opened to trade and immigration, the disorganized nature of the independence movement, and the disunity that followed, hindered cooperation among the new nations, and economic chaos prevailed following the 15 years of fighting.

E. A major political crisis in the new nations was the conflict of interests among rural landowners, the rising middle class, and the peasant and urban masses.

Major concepts:

socio-economic status
working class
urban
conflict (political)
liberal
totalitarian
national security
middle class
elite (oligarchy) (aristocracy)
rural
ideology
conservative
power

1. A period of reaction followed the wars for independence.
    a. The new republican governments were unable to maintain order and stability, and relatively soon they were forced to surrender to the landowning oligarchy supported by the military and the Church.
    b. While the symbols of representative government remained, power was concentrated in the hands of one man, the caudillo (dictator, usually glamorized as a dashing man on horseback), and politics were highly personalized rather than party or issue oriented.
    c. Force became a fundamental political instrument, as it was the only effective means of preserving order or of changing government officials. (Revolutions, with the exception of Mexico in 1910, Bolivia in 1952, Cuba in 1959, and Peru in 1968, changed rulers without involving basic political, economic, or social change.)
    d. Agricultural (hacienda) interests were dominant, thus hindering commercial and industrial development as well as social change.
2. Liberal-conservative conflicts divided several countries, while conservatives remained in power in others.
    a. Caudillismo persisted in the twentieth century, but the modern dictator tends to base his support on the urban working class rather than the elite and has been attracted by strongly nationalistic and at times totalitarian ideologies; examples are Perón in Argentina, Castro in Cuba, and the military junta ruling Peru since 1968. Seguridad nacional (national security) is a common justification for establishing and maintaining military regimes.
    b. A basic conflict of interests between the status quo oligarchy and the need for change to benefit the masses continues in several countries, such as Paraguay, Ecuador, and Colombia.
    c. Military rule has been unavoidable or acceptable in some countries when civilian leaders have been unable to govern effectively, as in Brazil, Uruguay, and Peru.
3. Either peacefully or by revolution, several countries have made significant strides toward political stability and democratic government, as well as economic and social progress. Examples are Colombia, Mexico, and Venezuela, and Chile before 1973.

F. Economic diversification and development have been sporadic and uneven, with far-reaching economic, social, and political effects. (See KEY IDEAS V, Contemporary Economies.)

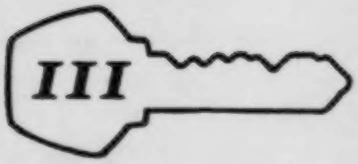
Major concepts:

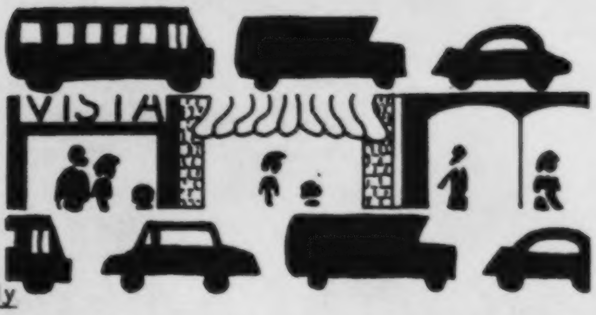
cultural change
economic development
subsistence agriculture
land reform
exports
raw materials
industrialization
urbanization
migration
capital
nationalization (expropriation)
scarcity

1. Latin American economies are basically agricultural but many are rapidly industrializing, like Venezuela, Brazil, and Mexico.
    a. About half of the labor force is engaged in agriculture, but food production has not kept pace with population growth.
    b. Agricultural output is low, due in part to lack of modern equipment and scientific knowledge and to land tenure systems with relatively few, large, and under-utilized estates and many small, inefficient subsistence holdings.
    c. Pressures for land reform are almost constant, and reforms have been formally legislated in some countries, but governments have been unable or unwilling to effectively move against vested interests, with the exceptions of Cuba and Peru, and Chile between 1967-73.
2. Latin American economies remain heavily dependent upon exports of agricultural products and raw materials, with the United States being Latin America's most important trading partner.
3. The industrial sector of Latin American economies is growing and is increasingly important.
    a. Most manufacturing is in light industries; development of heavy industry has been hampered by the scarcity of capital, technical skills, and sources of power (although some hydroelectric plants have been constructed). These problems are being rapidly overcome in Brazil, Mexico, and Venezuela.
    b. Most governments are committed to an directly involved in economic development. Examples are Brazil, Mexico, Peru, and Venezuela.
    c. Foreign investment, once largely British and now North American, and increasingly Japanese, has been crucial to economic diversification and development but has aroused nationalistic resentment of foreign exploitation. Several countries have recently attained sufficient bargaining power to assume greater control over their natural resources, and some have been able to nationalize foreign industries, as in Venezuela and Peru.

4. Industrialization has stimulated the development of large cities and an urban working middle class that has become an important political force in many countries, like Chile, Argentina, and Uruguay. Industrialization and urbanization have also aggravated major urban problems like pollution, traffic congestion, poor public services, and slums.
    a. Improvements in transportation, communication, and standards of living have aroused the masses of the people to desire a better way of life (revolution of rising expectations). Per capita income is above that in much of Africa and Asia but far below that of North America and Western Europe; however, low incomes predominate, so that many people are much poorer than average incomes indicate.
    b. Urban squatter settlements housing millions of urban poor have become an integral part of virtually every large city. In Peru these slums are called barriadas; in Chile callampas; in Brazil favelas; in Argentina villas miserias.
    c. A major question for the future stability of Latin American society is whether solutions for its pressing urban economic and social problems can keep pace with the demands of rising expectations.

ILLUSTRATION: Flat stamp using the 'shouting pheasant' from Design Motifs of Ancient Mexico by Jorge Enciso and published by Dover Publications, Inc., 180 Varick Street, New York, N.Y. 10014





III. Contemporary Society and the Family

A. Population distribution and growth rates vary within and among nations.

Major concepts:

population growth	urban
population density	rural
family planning	migration
isolation	standard of living
regionalism	values

1. A few Latin American countries -- Cuba, the Dominican Republic, Guatemala, Haiti, El Salvador -- have population densities as great as or greater than that of the United States. In contrast, Paraguay and Bolivia have about one-fifth as many people per square mile as the United States.
2. The large population centers are in the highlands and port cities, separated by sparsely populated regions. Physical isolation has perpetuated political and cultural regionalism in the absence of effective communication and unification of the population.
3. More than 60 percent of the people now live in urban areas (cities of 20,000 or more) compared to 1960, when less than half of the population was urban, and movement to the major cities continues largely motivated by desires for better economic and educational opportunities.
    a. Increasing urbanization presents new problems like jobs, housing, and public services, in addition to traditional concern with land reform.
    b. Movement to areas offering seasonal farm work and to frontier or unoccupied regions also suggests the inadequacies or unattractiveness of traditional rural living, as does the increasing rate of illegal Latin American immigration into the U.S.
4. Latin America's rate of population growth is one of the highest in the world. This relatively recent, rapid increase will seriously aggravate

socio-economic conditions if agricultural and industrial growth and social reform do not keep pace.

a. A high birth rate combined with decreasing infant mortality has resulted in high dependency ratios. With 40 percent of the population under 15 years of age and largely economically unproductive, large expenditures in areas such as education and welfare are needed.

b. When most of a nation's capital must be spent on consumer goods and services, there is an insufficient amount available for investment and economic expansion to provide for future needs and improve standards of living.

c. Because family values support high fertility rates, a change in population trends requires social and cultural change. Opposition to family planning also comes from the Roman Catholic Church, politicians who feel the issue is too risky politically, and economists who foresee an increased demand for labor. (A significant decline in birth rates, below two percent, 1970-75, has been achieved only in Argentina, Chile, and Uruguay.)

8. Latin American populations are racially mixed, and although reliable statistics on racial composition are impossible to obtain, several groups of countries with similar population characteristics may be identified.

Major concepts:

similarities and differences   diversity

race

1. More than half the population of Brazil, Chile, Uruguay, and Argentina is of European origin, compared to less than ten percent of the population of most Central American and Caribbean nations, Bolivia, and Paraguay.
2. In Haiti, the Dominican Republic, Cuba, Brazil, and Venezuela, at least one-third of the people are of Negro origin.
3. The mestizo population is scattered from Brazil and Chile to Mexico; Amerindians tend to be concentrated in two distinct blocks -- south

and eastern Mexico, Guatemala, western El Salvador and Honduras; and in the Andean countries of Ecuador, Peru, and Bolivia.

4. Socio-economic and cultural characteristics are usually most important in determining "race." For example, an Indian may become mestizo or "white" by adopting the speech, education, dress, and occupation of that group.

C. Relations among the many ethnic groups vary from nation to nation, although in general there tends to be less overt racial discrimination and hostility than in the United States.

Major concepts:

intergroup relations
prejudice
segregation
social mobility
discrimination
multiracial

1. Indians were, and to a lesser extent continue to be, considered inferior; however, in a few nations, like Mexico and Peru, the Indian heritage is now respected and a source of pride.
2. Brazil is an example of a relatively successful multiracial society.
    a. There is no legal or institutional racial segregation.
    b. Prejudice and discrimination tend to be socio-economic rather than racial, although a large proportion of the Negro population is in the lower class. However, upward mobility is not commonplace because economic and educational opportunities are rarely available to the poor.

D. Upper and lower sectors or classes may be identified, with more mobility within than between them.

Major concepts:

socio-economic status
social mobility
working class
subsistence
slum
provincial
middle class
cosmopolitan
white collar
upper class
tradition
manual labor

1. Among the lower classes, total wealth is very small and insufficient for obtaining middle and upper class amenities such as houses, cars, vacations, etc.

2. The upper class places a negative value on manual labor, and while wealth may enable one to gain prestige symbols, wealth alone is not enough. "Correct" speech, behavior, and family are necessary, as is the power to influence other people.
3. The growing middle class tends to identify with upper class values and attitudes. It is also prestige oriented and disdains manual labor. Mobility is greatest in the cities, where educational and economic opportunities are most available.

E. Various socio-economic groups may be more specifically identified as peasants and rural laborers, urban working class, urban unemployed, urban middle class, landed upper class, and business-oriented, urban upper class.

1. Peasants and rural laborers are usually illiterate and poor, living at a subsistence level.
2. The urban poor, the workingmen and the unemployed, inhabit the squatter settlements and slums surrounding major cities. More aware of how others live than the rural poor, these people could serve to swell the ranks of revolutionary movements, as they did for Allende in Chile, the miliary in Peru, and Castro in Cuba.
3. The urban middle class includes growing numbers of white collar workers, government employees, military officers, political leaders, small businessmen, and professional people. This group tends to be materially comfortable, literate, and politically active.
4. Wealth and strong identification with the extended family characterize the traditional landowning upper class, while business and industry have produced a more cosmopolitan, wealthy group with different interests and far fewer ties with the Church.

F. The extended family, including several generations and extensive lateral relationships, is of considerable importance in all sectors of Latin American society.

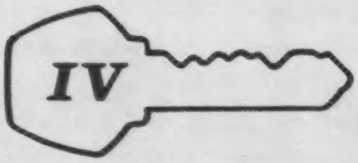
Major concepts:

cultural change
nuclear family
extended family
patriarchy

1. The family cannot be considered apart from friends and associates, and confianza (confidence) and compadre (godfather) relationships frequently extend across classes. Thus the family is not an independent unit, but part of a web of extended family and friendship relations.

    a. For the upper class these relationships are basic to prestige and power, while in the lower groups they may be essential to survival.
    b. The middle class, especially in the cities, tends to have smaller family groups and fewer children.

2. While there are strong ties of loyalty and responsibility among brothers and sisters, the position of the husband and father today depends to a large extent on his ability to support the family economically. Where he is unable to provide for the family, the mother tends to be dominant.
    a. Men and boys have considerable freedom outside the home in clubs and informal social groups.
    b. Girls may still be carefully chaperoned in countries like Peru and Mexico, while in others, like Chile and Argentina, they may follow dating patterns similar to those of the U.S. or Europe. Although the number is still small, more married women work outside the home.
    c. Urban middle class women are finding more opportunity for social activity and work outside the home and church. They are increasingly pursuing careers in business and politics, and as teachers, nurses, doctors, lawyers, and engineers. A number of women now hold prominent political office. Their number, however, remains very small.



IV. Contemporary Culture

A. Values, ideals, and creative expression

Major concepts:

diversity
cultural change
tradition
immigration
nationalism
fatalism

conflict (cultural)
values
secularization
materialism
individualism
progress

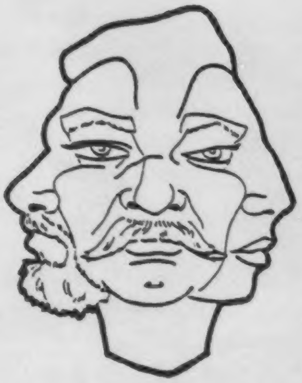


ILLUSTRATION: 'Mestizo' from the Chicano Heritage Coloring Book produced by the Home Education Livelihood Program, Inc., 500 Marble N.E., Suite 222, Albuquerque, New Mexico 87110.

1. Culturally, "Latin America" is a varying blend of diverse Indian, Spanish-European, African, and, more recently, North American elements.
   a. Indian foods, languages, architecture, art forms, handicrafts such as weaving and ceramics, and religious beliefs persist in some areas, as do characteristics such as fatalism or apathy, courtesy or submissiveness, and persistence.
   b. The degree of present-day Indian influence depends to a large extent on the area and the attitude of the dominant group which is often non-Indian and sometimes anti-Indian.
   c. Spanish conquistadors and early colonists brought their medieval, ecclesiastically dominated culture to the New World. Early immigration to the colonies was restricted to loyal, Catholic Spaniards, and a degree of cultural unity resulted from the Iberian hermitage (such as language, religion, town planning, dress, legal system) and an agrarian economy.
   d. New European ideas and influence did not make a significant impact until the late eighteenth century, and they were predominantly French. Nineteenth century immigration originated primarily from southern European (Germany and Italy), and later included Chinese and Japanese groups. European immigration helped to maintain cultural contacts with Europe, especially among southern South Americans.

   e. African influences are evident in language, religious practices, music, and dance.
   f. United States influence has been strong in the twentieth century and has produced intellectual as well as nationalistic reactions. (United States culture is often seen as materialistic, with emphasis on scientific, mechanical, or technological things rather than philosophy and the arts; some Latin American intellectuals fear that United States influence is lowering their cultural standards. United States movies are seen in Latin American cities; our informality and acceptance of "women's rights" have had an impact on Latin American ways of life, clashing with traditional values.)

2. Culture is both material and non-material; the latter has traditionally received greater emphasis in Latin America (in contrast to the United States). However, as economies are diversified, the trend toward greater consumption of material goods increases (as in Venezuela). Still, several common Latin American traits or values may be identified, although there are variations among nations and within them.
   a. Individualism is evidenced in strong feelings of pride and honor. For men, this often means machismo, an extreme emphasis on masculine qualities and male dominance.
   b. Personalism, the nature of interpersonal relationships in business and politics as well as among family and friends, remains strong, in contrast to the impersonality of much of United States life.
   c. Formalism, a very courteous manner with equals or superiors, almost a ritual of politeness, as illustrated in public speaking and literary styles, seems less important than previously.
   d. Fatalism may also be of decreasing importance. Related to Catholic fatalism, the feeling that certain events are inevitable is weaker among the upper classes but prevalent among the poor, who are less able to care for their own needs.
3. Cultural conflict characterizes much of Latin America as a result of changes associated with industrialization, urbanization, secularization, and emerging middle class, and new ideologies.
   a. Traditional values and attitudes, such as the prestige and influence of the landed aristocracy and the idea of live and let live (rather than the goals of achievement and progress), are slowly giving way.
   b. The emphasis placed on philosophy and the arts is now making room for consideration of scientific and "practical" subjects.

   c. A significant cultural gap remains between upper and lower classes, especially isolating non-Spanish speaking Indian groups.

4. Values, goals, and ideals are illustrated in Latin America's art, architecture, music, and literature.
   a. Mexico's artists and architects have combined Indian influences and pre-Conquest designs with modern ideas and forms, as illustrated by Rivera's murals and the library at the National University of Mexico.
   b. Modern architecture, especially in Mexico and Brazil, is bold and imaginative in its use of form, color, and materials, as illustrated by the campus of the National University of Mexico and Brazilia, the modern capital city of Brazil.
   c. Latin American music reflects the blending of Indian, African, and Spanish-European heritages and the emergence of unique styles, which vary greatly from region to region.
   d. Poetry has been a favorite form of literary expression, and drama has also been popular since pre-Columbian times. Literature is often politically oriented, and it is common for political leaders to be "men of letters" rather than professional politicians. (José Martí, 1853-1895, the leading figure in Cuba's struggle for independence, is known for a variety of writings that championed the underdog. A romantic liberal, without hatred and bitterness, he was anti-clerical and outspokenly in favor of responsible independence. Nicaragua's poet Rubén Darío, 1867-1916, was the first outstanding representative of an original Latin American literature. Three Latin American writers have won the coveted Nobel prize for literature: Gabriela Mistral from Chile in 1945; Miguel Angel Asturias from Guatemala in 1967; and Pablo Neruda from Chile in 1971.)

B. Religion

Major concepts:

conflict (politico-religious)	progress
secularization	reform
status quo	

1. The role of the Roman Catholic Church in Latin America is changing as society becomes more secular.
   a. Earlier, the Roman Catholic Church (with the landowning elite and the military) supported the status quo and held substantial political power.

   b. Bitter church-state conflicts have divided several nations in the nineteenth and twentieth centuries. The extreme of these conflicts is Mexico, where the Church lost all but its religious influence and functions, although it still plays an important role in private education.
   c. Many Latin Americans are only nominally Catholic. Church support is strongest among women and the upper class and in rural areas.
   d. There is great diversity of political and social views within the Church. For example, in some nations the Roman Catholic Church has become a progressive force, opposing dictatorship, favoring land reform, and advocating greater respect for human rights.
2. Indigenous religious practices stemming from the pre-Conquest period and others brought over with slaves from Africa can still be found in much of Latin America, as exemplified in the Voodoo of Brazil and the curandero (witch doctor) in countries like Bolivia, Ecuador, Mexico, and Peru.
3. Evangelical protestant sects have increased in size and influence in recent decades in several nations, particularly Brazil and Chile.

C. Education

Major concepts:

tradition
humanities
industrialization
resources
socio-economic status

social mobility
elite
middle class
politics

1. Education for the elite, with emphasis on the humanities and law, has a long tradition in Latin America, closely associated with the Roman Catholic Church.
2. At the university level, expanding enrollments have greatly taxed generally insufficient physical and human resources. In the drive for industrial development, greater emphasis is given to scientific, technical, and administrative fields, with many governments sending students abroad for graduate work in industrialized nations.
   a. Children from wealthier families, who usually attend private schools, have an advantage over those who have attended public schools in reaching and completing higher grade levels. Thus, class differences are accentuated to some extent by differential access to education, and less than two percent reach the University.

b. Universities are often centers of political activity, the training ground for future leaders, meeting places for those committed to reform, or platforms for political spokesmen.

3. Although primary education (equivalent to grades 1-6) officially tends to be free and compulsory, lack of facilities, teachers, and individual motivation -- and multiple languages, poverty, and rigid curricula -- result in only about 10 percent of all school age children completing the elementary grades. Of the elementary and secondary school age population, 55 percent received formal schooling in 1968. More than 50 percent of the population is under 25 years of age, and less than 20 percent of the total population was in school in 1972.

   a. Educational deficiencies are more acute in isolated and rural areas.

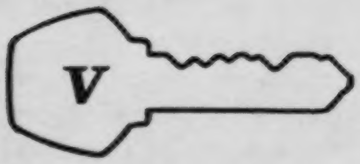
   b. Given wide variations among nations, a large proportion of the adult population is illiterate, from less than 10 percent in Argentina to more than 75 percent in Haiti in 1975.

   c. Rapidly increasing populations aggravate the already formidable task of providing adequate educational opportunities. New educational strategies, such as educational television and radio and the open university model, are being used in several countries (such as Colombia, El Salvador, Mexico) to extend educational opportunities to more people and to improve the quality of instruction. In the major cities, many part-time students attend special evening school sessions.

   d. Long-range programs, usually under central government management, are hindered by political instability and lack of financial resources. The percentage of government expenditures for education varies, but education is generally a priority in overall development efforts. An example of the range of central government expenditures for education in 1974 is Costa Rica with 27 percent and Haiti with 12 percent.

4. In spite of educational deficiencies, percentages of illiteracy are decreasing, and more widespread educational opportunities stimulate growth of the middle class, a mild leveling of social status, and a common background that tends to strengthen national unity.

5. There is an urgent need for increased quantity and quality in education at all levels in order to achieve socio-economic goals and stability. A specific need exists in middle-level manpower production, and the current system is unable to satisfy that need.



V. Contemporary Economies

A. Economic development is of primary concern throughout Latin America. The problem of challenge is to raise per capita income and improve the welfare of a large population that is growing more rapidly than that of any other world region.

Major concepts:

economic development
progress
investment
exploitation
cooperation
per capita income
market
capital
interdependence

1. Compared to the United States and Western Europe, most of Latin America is underdeveloped, although its position relative to Asia and Africa is much more favorable. However, Latin Americans tend to compare themselves to the United States, with obvious dissatisfaction.
    a. Latin America's underdevelopment is characterized by low per capita incomes, uneven distribution of wealth, low-productivity agriculture, export-dependence, insufficient housing and educational facilities, deficient diet, and rapid population growth.
    b. Since 1960, Latin America has experienced considerable economic expansion, and although exports have been increasingly diversified, they still consist largely of raw materials, which are not particularly stable sources of income. Economic progress has been most evident in the larger, more populous nations like Brazil and Mexico and in those with greater natural resources like Venezuela.
2. The Alliance for Progress, begun in 1961, was an attempt to coordinate and stimulate economic reform and development over a ten-year span.
    a. The Alliance for Progress resulted, in part, from economic problems aggravated by falling prices after the Korean War, Nixon's

hostile reception in 1958, and Castro's victory in 1959. Although proposed by President Kennedy, the ideas and purposes of the Alliance were largely of Latin American origin (such as Kubitschek's "Operation Pan America").

   b. Economic progress, social justice, political liberty, and, more specifically, agrarian and tax reform, education, and industrialization were called for in the charter of the Alliance. Self-help was stipulated as a condition for aid, which was to come from private, public, and international sources.
   c. The amount of progress made under the Alliance for Progress is debatable, but it is clear that it fell far short of achieving its lofty ten-year goals. Its failure to strengthen democracy is demonstrated by the 13 military regimes that replaced constitutional governments in that ten-year period.

3. Private foreign investment provides needed capital and know-how for industrial development but also arouses Latin American concerns about exploitation.
   a. Foreign investors, necessary because of domestic capital shortages but discouraged by political instability and the threat of expropriation, demand high profit ratios to offset risks.
   b. Most investment is in oil and mining rather than in industry, where it is more urgently needed.
4. Regional cooperation, the establishment of common markets, and attempts at economic integration promise to increase trade (providing investment capital) and create larger domestic markets for developing industries.
   a. Both LAFTA (Latin American Free Trade Association) and CACM (Central American Common Market) were established in 1960 to expand trade by removing national barriers and to integrate their respective economies.
   b. More recent moves toward economic integration, including the establishment of the six-member Andean Group and, in 1975, the Latin America Economic System (SELA), indicate progress in this area.

B. In addition to industrial development and related to general economic progress are the problems of inflation, taxation, government spending, and government's role in the economy.

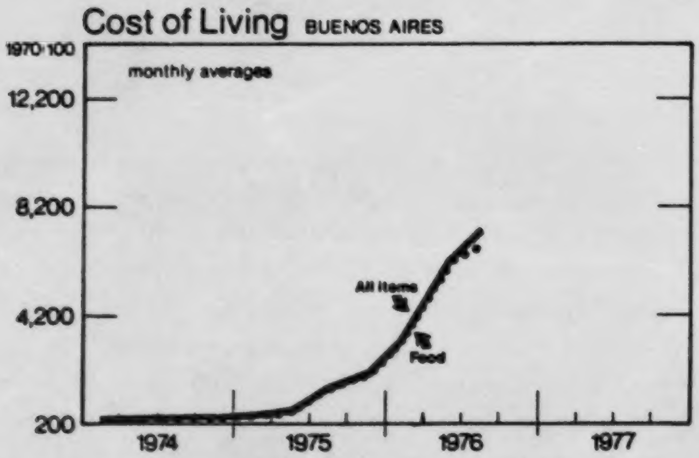
Major concepts:

industrialization

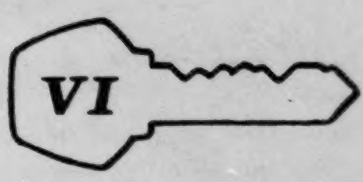
inflation

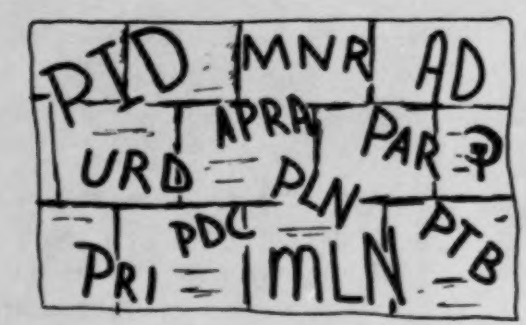
taxation
socialism
private enterprise
capitalism

1. Inflation is almost universal, and especially serious in some nations. (Argentina, Chile, and Uruguay in 1975 had increases in consumer prices of 184, 375, and 88 percent, respectively.)
2. Public revenues derive largely from import-export duties and excise taxes, and as a result fluctuate widely, thus hindering long-range planning and programs.
3. Government plays a variety of roles in the national economy.
    a. Except for Cuba and Peru, private enterprise predominates in spite of varying degrees of government ownership.
    b. Public planning is much more common than public ownership, and its purpose is to promote economic development, not to support a particular ideology.



GRAPH: Taken from Quarterly Economic Review of Argentina, 1st Quarter 1977.





VI. Contemporary Politics, Government, and International Relations

A. Given the lack of preparation for representative government, acceptance of military rule and thinly disguised dictatorship, uneven economic development, internal disunity, and defensive nationalism, it is not surprising that the Latin American republics do not tend to be republics in practice and that they are often unstable.

Major concepts:

republic	dictatorship
isolation	regionalism
nationalism	conflict (political)
coup d'état	communism
ethnocentrism	oligarchy

1. Lack of preparation for orderly, democratic government during the colonial period led to the dominance of caudillos and political instability throughout the nineteenth and into the twentieth century. (For a review of Spanish colonial administration, see II. B. and especially the legacy of the colonial period and the wars for independence, II. D.; also, II, E, politics in the early national period.)
2. Violence has played a large role in Latin American politics because power often cannot be gained by peaceful, democratic means. Thus, most revolutions or coups are changes of the "palace staff" and do not involve basic political, economic, or social change. (Exceptions are the revolutions in Cuba in 1959 and in Peru in 1968.)
3. Political stability depends, to a great extent, on satisfactory economic progress. Changes of government, peacefully or through "revolutions," often result when governments cannot satisfy the economic demands of various groups (such as businessmen, urban labor) or cannot control inflation.

4. The role of the military is changing. Traditionally associated with the ruling elites, leadership comes increasingly from the middle and lower classes, representing national rather than elite interests, and thus favoring some reform.

    a. The military sees itself as representing constitutionalism and continuity in the role of the nation's watchdog but does not seem to recognize the apparent contradiction between this view and military rule.

    b. The army has played an important part in economic development in such areas as transportation and communication, literacy, public health, and basic technical training. A major political issue concerns the desirability of extended military involvement in traditionally non-miliary activities. (In Brazil since 1964 and in Peru since 1968, the military has played a central role in economic planning and reform.)

    c. The real or perceived threat of a communist take-over and growing dissatisfaction with the rate of economic development increases the possibility of military intervention in several nations (as in Brazil, 1964). (Considerable fear of communism has been expressed to justify coups, although charges tend to be more convenient than real.)

5. In addition to specific political and economic problems is that of developing national unity and national leadership.

    a. Geographic obstacles to transportation and communication sustain regionalism.

    b. In Middle America and the Andean region, unassimilated Indian populations continue to exist in virtual isolation.

    c. Although the middle class is growing, considerable distance separates the rich elite and the poverty-stricken masses, who, as a result, have few common interests.

6. In spite of internal disunity, nationalistic rhetoric is a strong force in Latin America.

    a. Having achieved political independence, Latin American nations are aiming for economic and cultural independence and recognition in international politics. (Brazil, Venezuela, and Mexico are especially active internationally.)

    b. Existing in the shadow of United States material accomplishments and military might, Latin American nations are especially sensitive to hints of exploitation, threats to their national pride, and the feeling that they are merely pawns in super-power rivalries.

    c. Extremist propagandists and agitators have taken advantage of this sensitive nationalism to promote their ends, as seen in leftist attacks on the United States and "Yankee imperialism" and rightist attempts to exploit fears of a "communist takeover."

7. The Church traditionally has played a role in politics, either through the oligarchy or parties like the Conservatives and Christian Democrats.

B. Most Latin American governments are not Western-style democracies, but personalist rule (e.g., the late Juan Perón of Argentina) is giving way to institutional party (e.g., Mexico) or military (e.g., Brazil and Peru) rule. Cuba is an example of personalist rule ("Fidelismo") heading toward institutional communist party rule. Political instability still remains the rule rather than the exception.

1. Most constitutions provide broad presidential powers, and some prohibit re-election in an attempt to break the tradition of caudillismo while providing strong leadership.

    a. Where federal governments exist (Argentina, Mexico, and Venezuela), the president may exert considerable influence in the states, such as choosing their governors.

    b. Legislatures tend to rubber stamp presidential decisions, and the judicial branches have similarly limited powers.

2. Significant political parties are no longer merely the personal followings of popular leaders, but their fortunes and importance have

varied considerably.

- a. Parties in general in Latin America do not attempt to be "all things to all people" as in the case with the Republicans and Democrats in the United States (an exception is the PRI of Mexico). Latin American parties tend to be small, doctrinaire, and given to splintering.
- b. Radical and social democratic parties exist in Argentina, Chile, and Peru. Small communist parties exist in most Latin American nations, but except in Chile and Cuba have had little electoral success.
- c. Military takeovers in Peru, Chile, Argentina, and Uruguay have dampened the optimism concerning democratic rule and reform associated with the appearance of middle class and mass political parties like the Christian Democrats.
- d. Still relatively isolated, the rural peasants have often been ignored by parties in favor of the urban worker and miner, whose ability to strike effectively presents a potential power base to parties and politicians.
- e. As the parties of the left have become accepted, the right (including large landowners, conservative military, and clergy) has lost power, although it remains influential in some countries, especially in rural areas.

3. Political activity is closely associated with students in institutions of higher education.
    - a. University students are one of the most politically active and politically conscious groups in society.
    - b. University campuses serve as important recruiting grounds for parties, many of which employ professional students whose primary task is to recruit members. University elections are often microcosms of the larger political system and indicators of national trends.
    - c. Universities often claim complete freedom from "interference" by police or government officials in the name of university "autonomy."

C. Latin America's political future depends upon the ability of leaders to carry out the basic reforms necessary to socio-economic progress and stability.

1. United States style democracy is not necessarily the best form of government for Latin America.
    - a. To some extent democracy has been discredited as a result of the

weak, corrupt oligarchies with which it was associated.

b. Democracy is often slow and inefficient, while Latin Americans are demanding more, now.

2. It is most likely that Latin American nations will develop their own styles, adapted to their own conditions, and it may be that these governments will have strong executives and play a major role in economic development. Many observers point to Brazil, Peru, and Cuba as three different examples of dictatorship that exercise varying degrees of censorship and repression but that have nonetheless carried out meaningful social reform for the benefit of large numbers of people.

D. United States-Latin American relations have been characterized by alternating periods of United States interest and neglect, of conflict and cooperation, within a general atmosphere of gradually increasing United States concern.

1. Historically, Latin America has been within the United States' sphere of influence. When the United States was preoccupied with internal problems or development, Latin America was ignored; when the United States was involved in international politics, Latin America received some attention; and in several instances the United States intervened directly in Latin American affairs.

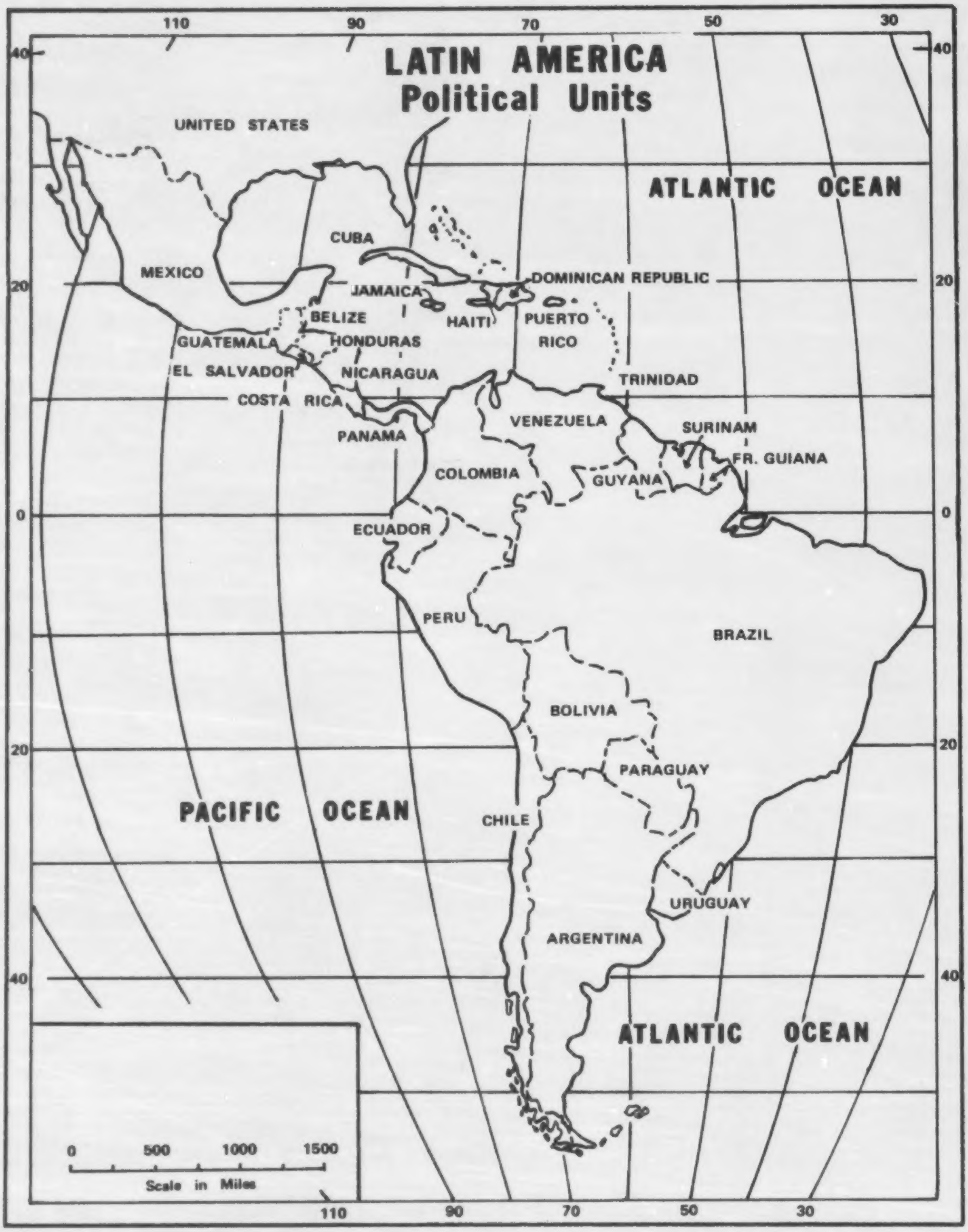
   a. From the beginning of the independence movement in Latin America, a sympathetic interest was shown by the people and government of the United States (illustrated by early recognition of the new nations).

   b. The Monroe Doctrine has been variously interpreted and implemented both to the benefit and exploitation of Latin American nations. While keeping European nations from intervening in Latin American affairs, the United States appointed itself policeman of the western hemisphere and exercised considerable political, economic, and military influence. Some people even went so far as to include Latin America in their visions of the United States' "manifest destiny."

   c. A significant change in the United States attitude did not come until the 1930s, when "Good Neighbor" intentions were demonstrated by abrogating the Platt Amendment and negotiating a dispute with Mexico over expropriation of American-owned oil properties. Still, the United States did not treat its neighbors as equals or take a serious interest in the area's economic development.

   d. Today, Latin America is important to the United States politically, as it comprises a significant portion of the United Nations General Assembly and 95% of the Organization of American States; economically, in terms of markets, resources, and investment; and strategically. Since the late 1950s the United States has become more involved in Latin America, as illustrated by the Alliance for Progress and the Peace Corps. However, this interest seems (especially to Latin Americans) motivated largely by concern with the spread of communism and international politics.

2. Anti-Americanism may be an inevitable aspect of United States-Latin American relations.
   a. There is historical basis for charges of Yankee imperialism. The Mexican War and the period of the Spanish-American War saw the United States acquire considerable territory.
   b. The United States did not enthusiastically support any real cooperative spirit even when the Pan American movement began, and in spite of cooperation since the 1930s, the United States continues to act unilaterally and to intervene in Latin American internal affairs (as in Guatemala, 1954; Cuba, 1961; Dominican Republic, 1965).
   c. United States private investments at times involve government protection of the rights of American investors, and some Latin Americans see United States actions as political meddling.
   d. As a result of cold war politics, the United States is often seen as, and has acted as, an obstacle to economic, social, and political change. Our concern with communism has made us especially sensitive to our suspicious of any left-leaning movements regardless of the desirability of the changes involved, and our emphasis on short-range security considerations has, at times, led to the support of dictators.
   e. United States influence (political, economic, cultural) is unavoidable, and the clash of Latin American nationalism and a United States "superiority complex" is intensified by a lack of meaningful communication and mutual understanding.
   f. Latin American nations, supporting the stand of Panama in their official pronouncements, have accorded high priority to the renegotiation of the 1903 Canal Zone treaty as a means of improving hemispheric relations.


LATIN AMERICA
Political Units
110
90
70
50
30
40
20
0
UNITED STATES
ATLANTIC OCEAN
CUBA
MEXICO
DOMINICAN REPUBLIC
JAMAICA
BELIZE
HAITI
PUERTO RICO
GUATEMALA
HONDURAS
EL SALVADOR
NICARAGUA
TRINIDAD
COSTA RICA
VENEZUELA
SURINAM
PANAMA
FR. GUIANA
COLOMBIA
GUYANA
ECUADOR
PERU
BRAZIL
BOLIVIA
PARAGUAY
PACIFIC OCEAN
CHILE
URUGUAY
ARGENTINA
ATLANTIC OCEAN
0
500
1000
1500
Scale in Miles

SOURCES FOR DEVELOPING KEY IDEAS

by Edward Glab, Jr.

After reading over KEY IDEAS about Latin America, you undoubtedly realize that nobody can remember the many important facts, names, dates, places and events concerning all aspects of Latin America. Therefore a good reference work will be of great help to you in preparing your lessons. If your library does not already have one, ask your librarian to order the Encyclopedia of Latin America, edited by Helen Delpar (New York: McGraw-Hill Book Company, 1974). It is probably the most comprehensive one-volume reference work on Latin America available and contains almost 1,600 biographies and articles, in addition to a statistical appendix and illustrations. There are biographies of Aztec and Inca emperors, Spanish and Portuguese monarchs, explorers, conquistadores, liberators, presidents, dictators, American diplomats, bishops, industrialists, and modern leaders. The articles cover a range of topics like agrarian reform, armed forces, foreign investment, nationalism, geographic features, United States-Latin American relations, the Catholic Church, and many more.

You are probably also aware after reading over KEY IDEAS that you should read a general introduction to Latin America, if you have not already done so. I like Victor Alba's The Latin Americans (New York: Praeger, 1969), as an introduction to the region, for the reasons stated in the Author's Note:

> Many books on Latin America give the impression of dealing with imaginary men and not with men of flesh and blood. The present book is an attempt to explain Latin America through its inhabitants [emphasis mine]. It is not a detailed study of every aspect of each Latin American country but a composite view of the present-day situation in Latin America, of how it arose, and of the possibilities for future change. In a work of this sort, generalizations are inevitable and even desirable, for they help put into proper perspective details that may seem important at first glance but that in the long run are of merely anecdotal interest.

The author also keeps footnotes to a minimum and shies away from statistics because they are often contradictory and quickly become dated. The book is suitable for interested junior and senior high school students as well as for teachers.

In addition to the above general introduction and reference works, here are some additional suggestions for developing each of the six categories into which KEY IDEAS is divided.

PHYSICAL ENVIRONMENT

If you plan to present any of the key ideas about Latin American geography to your students you will probably want to do some further reading in this area. A good place to begin is: Kempton Webb, Geography of Latin America (Englewood Cliffs, N.J.: Prentice-Hall, 1972). This 126-page book will provide you with a good, concise introduction to the physical environment of Latin America.

Here are a few audio-visual kits that can be used to present KEY IDEAS about the Latin American physical environment in the classroom.

1. "Living in Mexico: City and Town," distributed by Bailey Films, Inc., 6509 De Longpre Avenue, Hollywood, California 90028. Contains four filmstrips and cassettes, plus a teacher's guide. Each filmstrip and cassette deals with a different aspect of life in Mexico. The titles are: 1) Cuetzalan, A Small Town in Puebla; 2) Sunday Market in Cuetzalan; 3) Modern Mexico City; and 4) Four Poor Families in Mexico City. The kit is designed for social studies and geography and could be used very nicely to illustrate key ideas about contemporary culture and contemporary society and family.
2. "Latin America Cultural Initiative Series" (Open-ended materials for developing initiative) produced by Inter-Culture Associates, Box 277, Thompson, Connecticut 06277. Contains a teacher's guide and a series of cards in English and Spanish divided into Map (32) Picture (21) and Research (17) categories. Within each category students are asked to create or find our certain things. Can be used very nicely to illustrate key ideas about contemporary culture and contemporary society and family.
3. "Coffee," an interdisciplinary teaching kit available from the Pan American Coffee Bureau, 1350 Avenue of the Americas, New York, N.Y. 10019. Contains a teacher's guide, record, filmstrip, wall chart, and activity book. Takes a general social studies approach and includes limited information about history, economics, and sociology. Could be used in conjunction with key ideas about contemporary society and family and economics.
4. "South and Central America Geography Kit I," distributed by Education Insights, Inc. Contains 50 assorted puzzles intended for fun, review, and reinforcement of geography skills.

HISTORICAL BACKGROUNDS

After looking over the key ideas pertaining to Latin American history you have probably arrived at the conclusion that it is a fascinating and vast area of inquiry. In order to properly develop the key ideas in this section you will need to read a general introduction to Latin American history. Although there are many from which to choose, we would recommend that you read one of the following two:

E. Bradford Burns, Latin America: A Concise Interpretive History (Englewood Cliffs, N.J.: Prentice-Hall, 1972). Approximately 276 pages, including bibliography and charts. Illustrations.

George Pendle, A History of Latin America revised edition (Harmondsworth: Penguin Books, 1973). 258 pages. Charts, bibliography and index.

Here are a few audio-visual kits that can be used to present some key ideas in Latin American history to your students:

1. "The Mexican Revolution of 1910," distributed by Multi-Media Productions Inc., P.O. Box 5097, Stanford, California 94305. Two filmstrips, one cassette and a three-page instruction guide. The teacher's manual describes this kit as "exploring the exploitive economic and social conditions that pushed the Mexican people into revolution. It describes in some detail revolutionary leaders . . . and their efforts to provide Mexico with political leadership. . . . Within the context of the lesson the student is exposed to a historic case study that gives meaning and delineation to today's questions regarding violence and social change." This kit could be also used with KEY IDEAS about Latin American government and politics.
2. "Columbus and the Discovery of America," "The Conquest of Mexico," and "The Mexican-American War" are three media kits containing posters, charts, maps, photos and other items for use in conjunction with lessons dealing with the above titles. They are published by Jackdaw and are available from Grossman Publishers, 625 Madison Avenue, New York, N.Y. 10022.
3. "Explorers II: The Conquistadors" is a game for sixth graders and above, available from Simile II, 1150 Silverado, La Jolla, California 92037. According to its creator, ". . . the students are divided into teams to search an unknown continent for wealth." By playing the game, students obtain a "feeling for the greed, savagery and splendor of the explorers who followed Columbus to the Americas: The Conquistadors -- De Vaca, Ponce de León, Vargas, Cortez, and Pizarro." An "Explorers I" kit is also available in which students can "experience the thrills and disappointments of the early explorers of North America . . . to start a voyage not knowing where they were going or what they might see, to have the confirming

experience of sighting land and the privilege of naming it."

4. "Brown Studies, Ethnic Cultures of America" is available from Educational Insights, Inc., 211 South Hindry Avenue, Inglewood, California 90301. This kit contains a series of cards designed to supplement core materials used in studying Americans of Spanish-speaking background. There are "challenging and thought-provoking" questions dealing with aspects of Mexican, Puerto Rican, and Cuban history.

CONTEMPORARY SOCIETY AND THE FAMILY

One problem with recommending a book for further reading on contemporary Latin American society and family is that the complexity of this area of inquiry precludes recommending any single book that would survey all of the key ideas touched upon in this section. If you have time to read just one book, we would recommend Charles Wagley, Latin American Tradition: Essays on The Unity and Diversity of Latin American Culture (New York: Columbia University Press, 1968). This book contains a series of papers and essays written between 1951 and 1964. They are concerned with the traditions, institutional values, and patterns of behavior shared by most Latin Americans as well as with the differences and variations in Latin American society and culture. There are articles on culture in general, subcultures, the peasant, race relations, kinship patterns, and the middle class. The book has 242 pages, including an index and a bibliography.

A second book that contains many interesting articles about Latin American society is Contemporary Cultures and Societies of Latin America, 2nd ed., edited by Dwight B. Heath (New York: Random House, 1974). It is a collection of articles on various aspects of Latin American society and culture, both urban and rural.

Finally, two books that offer many insights into urbanization and the problems of rapid population growth are:

Jorge Hardoy, editor. Urbanization in Latin America; Approaches and Issues, (Garden City, N.J.: Anchor/Doubleday, 1975).

Glenn Beyer, editor. The Urban Explosion in Latin America (Ithaca, N.Y.: Cornell University Press, 1967).

Three audio-visual items ("Living in Mexico: City and Town;" "Latin America Cultural Initiative Series;" and "Coffee") cited for use with KEY IDEAS on Latin American physical environment also illustrate KEY IDEAS about Society and Family. Other useful materials are:

1. "Four Boys of Central America," distributed by Bailey Films, Inc., 6509 DeLongpre Avenue, Hollywood, California 90028. Contains four filmstrips and cassettes, plus teacher's manual. Filmstrips are entitled "Indian Village Boy;" "Fishing Village Boy;" "Banana Plantation Boy;" and "City Boy." According to the teacher's manual: "This filmstrip presents the way of life of four boys of Central America and

shows how their homes, food, clothing, work, and play are related to their environment. Each of the four boys represents one of the major groups of people living in Central America today. Although the life style of each boy is different, the filmstrips illustrate the basic similarities in the lives and values of people everywhere."

2. Available from the United States Committee for UNICEF, 331 E. 38th St., New York, N.Y. 10016 is a population kit. The packet of materials "does not attempt to cover the entire problem of population growth with all its implications. Rather it is designed to aid the secondary school teacher in presenting a survey of world population problems, with particular focus on how these problems relate to 'third' and 'fourth' world countries," including Latin America. These materials are also useful for exploring KEY IDEAS about economics and international relations.
3. "Indian Mexico," distributed by Educational Filmstrips, Huntsville, Texas. Contains three filmstrips and a teacher's manual. According to the manual: "This filmstrip series illustrates the importance of the Indian heritage of Mexico, particularly in the regions where aspects of the indigenous culture exist relatively unchanged since the Spanish colonial era. The state of Oaxaca, home of the Zapotec and Mixtec Indians, is used as an example of this feature of Mexican culture."
4. An excellent lesson that offers many insights into the Mexican family and society has been included in this Handbook in the sections on Lesson Plans and Course Outlines. It is entitled "Looking into Mexican Culture" and was prepared by Toni Lepper, Helen F. Miller, and Maria Gonzales.
5. "A Village Family," produced by Random House, Inc., Box 15570, Baltimore, Maryland. This unit examines change and stability in the process of urbanization. Meet the Vega family in Azteca, Mexico, and explore the dynamics of decision-making and change in the lives of these peoples. The teacher's Media Resource Kit contains the Teacher's Edition, 3 sound filmstrips, 1 silent filmstrip, records or cassettes and 2 recorded dialogues (record or cassette), and an activity book.

For other useful materials on society and family see the following section on contemporary culture.

CONTEMPORARY CULTURE

Contemporary culture encompasses a lot of territory and obviously overlaps at many points with contemporary society and family. You will need to choose what you read according to which aspects of Latin American culture you wish to present in class. Two of the books cited as introductory reading for key ideas on contemporary society and family would also make good background reading for key ideas on contemporary culture:

Charles Wagley, Latin American Tradition: Essays on the Unity and Diversity of Latin American Culture, and Contemporary Cultures and Societies of Latin America, edited by Dwight B. Heath.

To learn more about culture with a "small c," that is, the customs and habits of day-to-day living in Latin America, we would highly recommend two very interesting and entertaining books: Raymond L. Gorden, Living in Latin America: A Case Study in Cross-Cultural Communication (Skokie, Ill.: National Textbook Co., 1975); and H. Ned Seelye, Teaching Culture: Strategies for Foreign Language Educators (Skokie, Ill.: National Textbook Co., 1974). Both authors illustrate the problems involved in cross-cultural communication, in the process supplying the reader with a great deal of interesting and useful information about Latin American culture.

An excellent introduction to the art, literature, and poetry of Latin America is Jean Franco, The Modern Culture of Latin America: Society and the Artist revised edition (Harmondsworth: Penguin Books, 1970. It is a concise history and analysis of contemporary arts in Latin America. Contains an excellent bibliography and index of names.

Two useful texts on Latin American religion are: Karl Schmitt, editor, The Roman Catholic Church in Modern Latin America (New York: Knopf, 1972). Bibliography. And John Lloyd Mecham, Church and State in Latin America: A History of Politico-Eccesiastical Relations revised edition (Chapel Hill: University of North Carolina Press, 1966).

All of the audio-visual aids listed under contemporary society and the family also list many key ideas about contemporary culture. Other aids:

1. "Latin Americans and Their Customs," available from J. Weston Walch, Publisher, Portland, Maine 04104. Contains 22 slides, teacher's guide, and questions for discussion dealing with various key ideas concerning Latin American culture, geography, economics, society, etc.
2. "The Children of Latin America," distributed by United States Committee for UNICEF, 331 East 38th Street, New York, N.Y. 10016. 30 slides, a teacher's guide and questions for discussion concerning how children live in Latin America. Concentrates on the poor and rural aspects of Latin America. This kit also illustrates key ideas about society and family, economics, and geography.
3. "A Mexican Christmas," distributed by Educational Filmstrips, Huntsville, Texas. Contains a cassette, filmstrip and teacher's manual.
4. "The Boy Who Could do Anything: A Mexican Folktale," distributed by Guidance Associates, 757 Third Avenue, New York, N.Y. 10017. Contains a filmstrip, cassette, and teacher's guide. The introduction asks: "Why spend time studying folktales? Why not? Why not spend some time absorbing and being expanded by a literary form older than any other, probably as old as language itself, yet a form very likely to outlast all others? Folklore is an enduring and endearing part of the literature of all cultures." The story is concerned with the relationship between the gods of Mexican folklore and man.

CONTEMPORARY ECONOMICS

Perhaps the best introduction to the Latin American economies is William Glade, The Latin American Economies (New York: American Book Co., 1969). Index and bibliography. The author uses an interdisciplinary approach to explain the evolution of Latin American economies.

Two audio-visual aids mentioned under physical environment ("Living in Mexico: City and Town" and "Coffee") plus "Four Boys of Central America" and the population kit described in the bibliography for key ideas about society and family illustrate aspects of Latin American economics. Other useful items are:

1. "Latin American Markets," produced as part of the Hispanic Culture Series of Urban Media Materials, 212 Mineola Avenue, Roslyn Heights, N.Y. 11577. Contains two cassettes (English and Spanish versions) and two filmstrips plus a teacher's manual. "The purpose of this filmstrip is to show the clash between the traditional public market and the modern supermarket in Latin America, the vitality of the former, the appeal of the latter, and the co-existence of the two. The filmstrip is also designed to show that expectations are rising throughout Latin America, that manufactured products are being imported as never before, in short, that a Consumer Revolution is underway and accelerating."
2. "Teaching about World Hunger," distributed by the United States Committee for UNICEF, 331 East 38th Street, New York, N.Y. 10016. A kit of printed materials including wall posters, charts, introductory essays, a bibliography, and a teacher's guide. Includes examples from Latin America and can be used in conjunction with key ideas on history, politics, and geography.

CONTEMPORARY POLITICS, GOVERNMENT, AND INTERNATIONAL RELATIONS

Key ideas about contemporary politics, government, and international relations covers a lot of ground and you will need to decide how you want to approach the subject matter. Latin American government, politics, and international relations are generally viewed as separate subjects, although they obviously overlap in many ways.

The two basic approaches to teaching Latin American government and politics are the institutional and country-by-country. The institutional approach introduces the region as a whole, focusing on institutions that the various Latin American nations have in common like the Church, military, oligarchy, educational system, etc. This approach has two advantages: 1) it focuses on general concepts instead of details about a particular country, thus providing the general context and background for understanding Latin America as a whole; and 2) it is interdisciplinary, providing a good framework for comparing institutions like the Church, family, military, and others in Latin America with those in the United States.

There are a number of good books for teacher reference that utilize the institutional approach. Two in particular are: Alexander T. Edelman. Latin American Government and Politics: The Dynamics of a Revolutionary Society, revised edition (Homewood, Ill.: The Dorsey Press, 1969). And Edward Williams and Freeman Wright. Latin American Politics: A Developmental Approach (Palo Alto, Cal.: Mayfield Publishing Co., 1975).

The advantage of the country-by-country approach is that it allows for greater in-depth study of individual nations and avoids the use of generalizations associated with the institutional approach. Studying a particular country might also provoke greater student interest if that country has been prominently mentioned in the news, like Chile in 1973 and Panama in 1976, or if the ethnic background of your students is predominatly Latin American.

Three country-by-country texts for teacher reference, listed in order of publication, are: 1) Harry Knator. Patterns of Politics and Political Systems in Latin America (Skokie, Ill.: Rand McNally, 1969). 2) Ben G. Burnett and Kenneth F. Johnson, editors. Political Forces in Latin America second edition (Belmont, Cal.: Wadsworth Publishing Co., 1970). Russell Fitzgibbon. Latin America: A Panorama of Contemporary Politics (New York: Appleton-Century-Crofts, 1971).

The approach you choose should be based upon your own assessment of student interest and needs. Some teachers prefer to begin with an introduction to Latin America using an institutional approach and then focus on a particular country to see how it conforms to or differs from the generalizations presented about the region as a whole.

Before embarking upon a discussion of United States foreign policy and relations with Latin America, you will want to read one of these two brief introductions to inter-American relations: Edwin Lieuwen. United States Policy in Latin America: A Short History. (New York: Praeger, 1965). And Martin C. Needler. The United States and the Latin American Revolution. (Boston: Allyn & Bacon, 1972).

The media kit on the Mexican Revolution of 1910 described in the bibliography for key ideas on Latin American history can also be used with contemporary government and politics. Other useful items are:

1. "Latin American Politics and Government," distributed by Multi-Media Productions, Inc., Stanford, California 94305. Contains two filmstrips, a cassette tape, and teacher's manual. From the teacher's manual: "Politics and Government is intended to give students an understanding of the so-called instability of Latin American governments -- indeed, to lead him to question the statement that Latin American governments are unstable. . . The first filmstrip . . . traces the development of personalism and authoritarianism from the colonial period to the end of the 19th century. . . The second filmstrip discusses the character of Latin American politics today."

NOTE: You will find many more media kits, films, and books listed in the annotated bibliography.

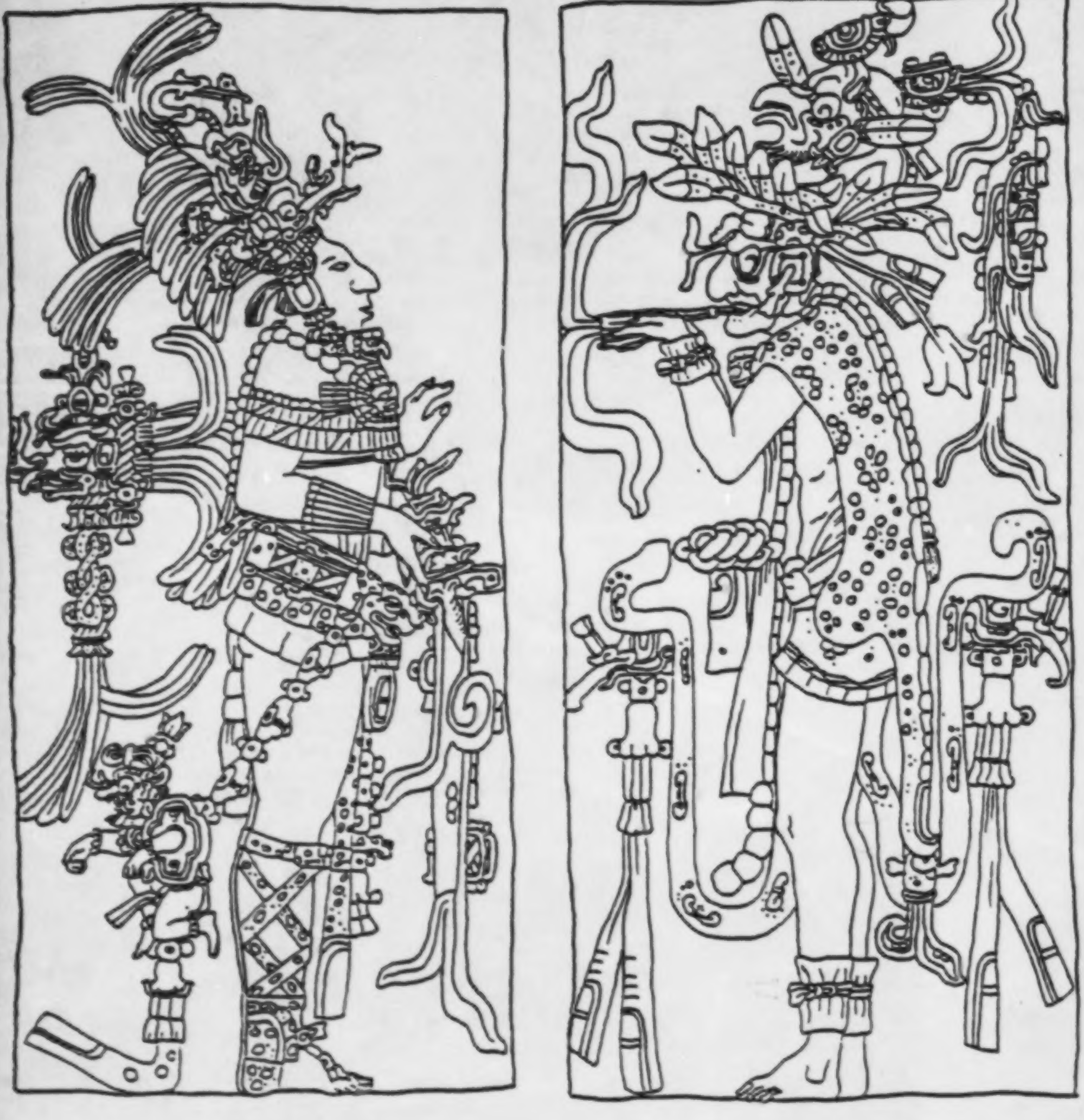


ILLUSTRATION: From A Coloring Album of Ancient Mexico and Peru in English and Spanish. Text by Karen Olsen Bruhns, design by Tom Weller, Spanish version by Iñez Gomez, and published by St. Heironymous Press, Inc., P.O. Box 9431, Berkeley, California 94709.

These two carvings of Maya men once stood on opposite sides of a door into the sanctuary of a temple. The man on the left is a very important person, either a king or a priest, to judge from his elaborate clothing. His headdress is made of feathers and ornaments with small images of various gods on them. Instead of a shirt he wears a very wide necklace of jade and shell beads. A large feather ornament with a mask of a god is attached to the back of his belt and another small figure of a god hangs from a chain. His very high sandals are made of jaguar skin.

Facing him is a very old man smoking a cigar with the smoke curling up and down. His headdress is made of leaves, feathers, a hanging tassel of corn, and a large bird's head. He wears a cape made of a jaguar skin and his loincloth has very long ends that turn up and end in masks of the rain god. Instead of bracelets and leg bands he has little pieces of cloth tied on with ribbons.

The old man is one of the gods associated with rain. Since the decorations on the priest or king's clothing include many rain symbols, such as a bird with a fish in its bill, it is likely that this temple was used for worship of the rain god.

Stone bas-reliefs, Temple of the Cross, Palenque, Mexico, 692 A.D.

Estos dos grabados que representan a hombres mayas estuvieron anteriormente colocados en ambos lados de la entrada hacia el sanctuario de un templo. A juzgar por el elaborado ropaje el hombre de la izquierda es un personaje muy importante, probablemente sea un rey o un sacerdote. Su tocado está hecho de plumas y ornamentos con pequeñas imagenes de varios dioses. En vez de una camisa lleva un amplio collar de jade y cuentas de conchas. Un gran ornamento de plumas con una máscara de un dios está fijo a su cinturón y otra pequeña figura de dios cuelga de una cadena. Sus sandalias están hechas de piel de jaguar.

Frente a él aparece un anciano fumando un cigarro cuyo humo se curva hacia arriba y abajo. Su tocado está hecho de hojas, plumas, una borla colgante de maíz y una gran cabeza de pájaro. Lleva una capa hecha de piel de jaguar y su taparrabo tiene una prolongación que se dobla hacia arriba terminando en una máscara del dios de la lluvia. En lugar de brazaletes lleva pequeños trozos de tela amarrados con cintas en las piernas.

El anciano es uno de los dioses asociado con la lluvia. Como las decoraciones del vestuario del sacerdote o rey incluyen símbolos dela lluvia como un pájaro con un pez en su pico es muy probable que este templo fuese usado como veneración al dios lluvia.

Bajorelieves en piedra, Templo de la Cruz, Palenque, México, 692 D.C.

CHAPTER II

ARTICLES

Three of the four articles that follow are revised versions of lectures originally presented by Professors William Glade, Richard Graham, and Clark C. Gill as part of the Latin American Culture Studies Institute/Workshop held on the campus of The University of Texas at Austin from July 18 to 30, 1976. The articles by Professors Glade and Graham are excellent lessons that can be used by teachers for enlarging upon concepts in history and economics contained in KEY IDEAS. The article by Professor Gill provides some historical background on Latin American studies at the precollegiate level and some suggestions for introducing Latin American studies into the classroom. The last article in this section is an excerpt from a book by Robert Heilbroner, included here because of the excellent way in which it illustrates the meaning of "underdevelopment" in human terms.

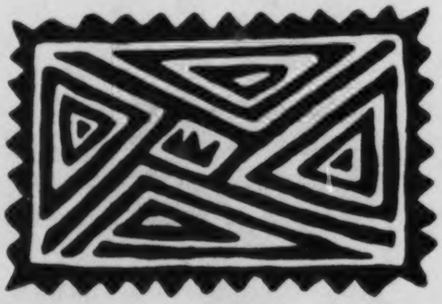


ILLUSTRATION: Geometric design from Design Motifs of Ancient Mexico by Jorge Enciso and published by Dover Publications, Inc., 180 Varick Street, New York, N.Y. 10014.

ILLUSTRATION: Bird design from Design Motifs of Ancient Mexico by Jorge Enciso and published by Dover Publications, Inc., 180 Varick Street, New York, N.Y. 10014.

LATIN AMERICA IN THE SCHOOL CURRICULUM: A REVIEW AND SOME SUGGESTIONS

by Clark C. Gill

My topic is "Latin America in the School Curriculum: A Review and Some Suggestions." I would like to begin with an anecdote. A few years ago a Chilean teacher asked me, "What do you teach about Latin America in your schools?" I went through a long reply about how we included content about Latin America in the intermediate grades, in world geography, and world history. When I got through with this long explanation, I asked the reason for his question. He said: "A few years ago when I was in the United States, everybody took me for a Mexican because I spoke Spanish. I don't have anything against the Mexicans, but I like to be known as a Chilean."

Sol Linowitz, former U.S. Ambassador to the OAS summed up this Chilean's feelings when he said: "To most Americans, Latin America is a homogeneous glob of people and countries, one indistinguishable from the other. Few Americans can name a Latin American president. Far fewer can name a Latin American artist, author or musician." We tend to lump people together whether they are Latin Americans, Middle Easterners, or Orientals. We fail to distinguish people according to nationality, and yet they are as proud of their nationalities as we are and want to be known for what they really are.

In 1969 the Rockefeller Report called for a revision of stereotypes resulting from misinformation about Latin America. The College Entrance Board queried high school students in the same year and found that little attention was given to Latin America in our school curriculums -- less than to Asia and to Russia, but probably no more than two weeks altogether to any cultural area.

Sister Mary Consuela, Director of the Center for the Teaching of the Americas at Immaculate College in Pennsylvania, has concluded that North American ignorance about Latin America is due in no small measure to the inadequacy in the treatment of Latin America in school curricula and the news media. We all know the news media tend to focus on tragic events: earthquakes in Guatemala, terrorism in Argentina, or floods in Mexico. It is rare to find stories on the arts, humanities, or culture of Latin America.

I happen to subscribe to a Mexican newspaper that I read regularly because it has much more news about Latin America than any of our local papers. We just do not have very good coverage about Latin America in our newspapers. There is something to be said for the comments of Sister Mary Consuela.

As teachers there is not very much we can do about how newspapers report on Latin America. But we can do something about the content of our school curriculum. If you want to find out about what is being taught about Latin America in the schools, one of the first things you should check is the treatment given to Latin America in school textbooks. Many studies have been made of textbooks and their treatment of Latin America. I would like to review four of them. The first one was in 1930 by Bessie Pierce, at the University of Chicago. You have to realize that the setting of this particular study is before the Good Neighbor Policy, when we were having some difficulties with Mexico and our marines were still in Nicaragua. As might be predicted, the study found that textbooks did not give adequate treatment to Latin America. Here are some of the specifics that she found: inaccuracies, contradictory statements, and very little space devoted to Latin America.

Now we jump 14 years to 1944. In the intervening years we have enunciated the Good Neighbor Policy, a policy of mutual understanding with Latin America, and also World War II is upon us and Latin American nations (some of them reluctantly) have joined our side. This was setting for a rather exhaustive and extensive study by the American Council on Education of teaching materials on Latin America in both colleges and secondary shools. Here are some of the things that were found in 1944: insufficient visual material, too few supplementary materials, unnecessary inaccuracies in detail, and widespread perpetuation of the Black Legend that portrays Spanish colonization as cruel, greedy, and inept, while Anglo colonization was just the opposite, with all the virtues. Obviously, the source of the Black Legend was British historians, who perpetuated a point of view that continues even today.

The 1944 study also found that racial and cultural prejudices were furthered by statements regarding Latin American progress, institutions, and life styles. It also found an overemphasis on the quaint, picturesque, and colorful. The study further reported that inter-American relations as discussed in the textbooks stressed conflict, with very little about cooperation and collaboration; that political and military aspects tended to overshadow the social/cultural themes; and that the diffusion of cultures particularly in the Southwest was overlooked. So there we were in the middle of World War II, with Latin American nations on our side, and yet we find that there were many deficiencies in the treatment of Latin America in our textbooks, although they were less serious than in 1930.

Some twenty years later Vito Perrone of Northern Michigan University directed a study called Image of Latin America: A Study of American School Textbooks and School Children, Grades 2 through 12. This is one of the most recent and comprehensive studies that has ever been done on student knowledge of and attitudes toward Latin America. You might be interested in some of the things that Perrone found in his rather extensive study in 1965. The Black Legend that assigned evil to Spanish colonization and virtue to the English colonization was still perpetuated by textbooks. He found also that the students lacked understanding of how Latin Americans view North Americans. I remember when Richard Nixon made his ill-fated trip to Latin America in 1958, he was confronted by angry mobs in various places, in Lima and Caracas particularly. The American people were shocked. They had been brought up on a whole generation of Good Neighbor Policy and could not believe that something like this could happen to a U.S. official in Latin America, not having any idea why Latin Americans might sometimes be irritated. A year or so after that I appeared on the scene in Lima as a Fulbright professor. I asked my colleague with whom I was going to work at the University of San Marcos whether I would get the same reception from the students at San Marcos as Richard Nixon because I too was from the United States. "I can guarantee you won't," he said. And he was right. The difference was that I was not representing anybody. I was just another U.S. citizen. Mr. Nixon was a governmental official and so he became the target of all of the antagonisms and anger that people harbored against our official policies. I must say that the students treated me with the utmost respect all through my stay.

Students do possess knowledge about Latin America, according to Perrone. That knowledge compares very favorably with what they know about U.S. history and culture, although that may not be a very high standard. They know place locations very well, better than they do the social and institutional realities. I think the reason is that the emphasis in studying Latin America is mainly on place geography. Students have all the covenient handles: they know Bolivia is the tin country, Chile is the copper country, Argentina is the meat country, and Brazil is the coffee country. But they are not too well informed about how people live and why they live the way they do. Perrone found in the test he gave that the higher mean scores were made by junior high school pupils near the time of greatest emphasis on Latin America in classes and textbooks. The conclusion was that Latin American studies in our schools tend to peak out in the middle school grades. There was very little accretion of knowledge beyond. We do give some attention to Latin America in world geography, world history, and American history courses in senior high school. But as far as basic knowledge about Latin America is concerned, he found that the highest scores were made by junior, not senior, high students.

There was little understanding of racial composition and relations in Latin America, according to Perrone. Students were not able to make comparisons about racial conditions or relations between Latin America and the United States. Both studies, the Perrone study of 1965 and the 1944 study, recognize that textbooks are the most important materials utilized for instruction about Latin America.

The last study in our own here at The University of Texas. From 1966-69 we were engaged in a Latin American curriculum project, and part of this project involved the examination of selected textbooks. We did not go into them in any great depth. Our main objective was to develop some guidelines for curriculum materials. But we did have to examine textbooks to see just what was being taught about Latin America in elementary and secondary subjects at that particular time. Our study was quite selective. At the intermediate level we found that the textbooks tended to emphasize geography, that the geography was more physical than cultural, and that the treatment of Latin America was often general and superficial, with little analysis. We found that the countries selected for special emphasis were the most populous and advanced -- Mexico, Argentina, Brazil, and Chile -- but possibly not representative of the total Latin American population. Textbook exercises, we noted, often asked for the recall of factual data of questionable importance. Some of this information would be useful if you happened to be on a quiz show sometime and didn't want to suffer embarrassment for not knowing the answer. Some of it may have been an "interest-catcher," what I like to call "Golly, gee whiz" items that don't add up to anything. For example, the Amazon River is 100 miles wide in places at flood stage. "Golly, gee whiz, that's wide!" The Andes are over 4,000 miles long. "Gosh, that's long!" These are interesting items, and a lot of emphasis is given to them. But I question how much they contribute to an understanding of Latin America. I don't know what difference it makes if Iguazú Falls is higher than Niagara or if Mt. Aconcagua is the highest mountain peak in the Americas. And then there are questions like, "Why is the interior of South America so sparsely settled?" In the teacher's manual the answer is: "Because the people have settled along the coast." Not very illuminating!

In some cases, we noted, the authors resorted to a little historical drama. I remember one in particular, an account of Father Hidalgo and the start of the Mexican Revolution in 1810. It was stated something like this: "The Indians tumbled out of their beds when they heard the bells ring, and they asked who was ringing the bells." Those of you who know anything about Indian life in Mexico at that time know that you don't tumble very far from a petate, the rush floor mats on which Mexican peasants slept. These are just some of the questionable matters found in the textbooks. But I don't want to be too severe. The textbook writers have a tremendous task in covering so much content in a limited space.

At the secondary level the University of Texas study found that Latin America is also treated very superficially in world history and world geography units. The treatment of Latin America in high school American history emphasized conflict and interventions with little attention to cooperative efforts. The Texas study also found that there are major segments in Latin American history that are neglected, like the later colonial period. The early colonial period is fairly well covered. The later colonial period is given little attention. The 19th century, particularly the late 19th century, is superficially treated, as is the period since World War II.

Again, I don't want to be too severe on textbooks. They are just one tool. They can't do the whole job. I think that, by and large, from the 1930 study to our study you can say there has been a vast improvement in textbooks. There are not the kinds of errors that were found in the earlier studies.

Textbooks are important. But perhaps more important in quality teaching about Latin America in our schools is you, the teacher. I want to suggest a few propositions to you regarding teaching about Latin America.

The first one is that all students should have the opportunity to study about another culture in depth. Ask a child in elementary school to define culture and you will receive various responses. One might say it is what the Japanese have with their fans and kimonos, or the Chinese with their chopsticks, or the Mexicans with their piñatas, sarapes, and sombreros. Since culture is identified with esoteric artifacts rather than as a total way of life, it may go unrecognized that we have a culture too.

My justification for that first proposition is a statement from an anthropologist, Ralph Linton, who said, "He who knows no other culture but his own, cannot know his own." So one of the most important reasons for the study of other cultures is to know ourselves. We can't do it without comparison, without some perspective. I've noticed that when people spend some time deeply immersed in another culture they tend to become far more perceptive and discerning about our culture. This certainly has been evident in the case of returned Peace Corps people, Fulbright grantees, and others with extended overseas involvement. They may even go through a period of cultural shock in readjusting to the U.S. Knowing another culture in depth gives perspective for understanding your own. None of these observations applies to the casual tourist who never really leaves his own culture behind.

My second proposition is that for many students, particularly here in Texas and the Southwest, there are cogent reasons for selecting Latin America as the culture to study in depth. I wouldn't be so presumptuous as to state that Latin America is the only other culture to study, but there are some compelling reasons for people in Texas and the Southwest to use Latin America as their target culture. What are some? One of them is that the study of Latin America will give some perspective on our own history. After all, the history of Texas is mostly Latin American history -- over three hundred years of it. The Anglo part is comparatively recent. Latin America is a synthesis of races and cultures. Just as we are. Our experiences have not been too successful in assimilating large racial groups. We have nothing to teach Latin Americans. Buy maybe there is something we can learn from them. Latin America is an excellent source for comparative studies. Why did the Anglo colonies settle down to orderly government after declaring independence while the Latin American countries seemed to go through a period of turbulence and dictatorship? Why did the Anglo colonies form a single nation after independence while the Latin American colonies fragmented into small nations and haven't been able to get together since? Why was it possible for most parts of Latin America to eliminate black slavery without violence earlier than we did?

At the beginning of this century there was an argument going on as to whether Argentina or the United States would become the leader of the western hemisphere. Some of you may know that Argentina was enjoying a boom period at the end of the 19th century. It was a very progressive nation, industrializing rapidly. There was some question as to which of these two nations would win out. If you look at the situation today, you wonder what happened to Argentina. What went wrong? The Argentinians would like to know that, too! We can also make comparisons between the Amazon and the Mississippi on their respective roles in the development of Brazil and the U.S. When Jefferson purchased Louisiana, it wasn't so much the territory he wanted as it was the Mississippi and New Orleans. The Mississippi played a key role in opening up North America's heartland. The Amazon so far hasn't played the same kind of role in South America. There are other comparisons that can be made, such as between the Indians of Anglo America and the Indians of Latin America. When an Indian unit is taught in the elementary grades, I wonder how often it includes the Indians of Latin America. Cowboys in Texas can be compared with the gauchos in Argentina and the vaqueros in Mexico. Common problems like urbanization in the U.S. and in Latin America are additional examples of profitable comparative studies.

We can also say that Latin America is an example of the underdeveloped world, or Third World, where the vast majority of the earth's people live. The President of Mexico has been one of the most articulate exponents in the last few years of the need for greater attention to the problems of the Third World, which he thinks is constantly victimized in its relationships with the developed countries. This is especially true of Latin America. Perhaps we cannot as readily study Africa or Asia because of language barriers, the great distances involved, and the lack of resources. But to study Latin America we do not have to overcome these difficult obstacles. If we want to study the Third World, we can conveniently study Latin America because Spanish is an easy language to learn, countries like Mexico are our next door neighbors, and many human, audio-visual, and print resources are available. These are just a few of the reasons why we should select Latin America as our target culture.

My third proposition is that the study of any culture is a progressive and an accumulative process. It is not something that you can accomplish in two weeks, about the length of time that is devoted to Latin America in world history or world geography. A study of a culture has to be started early and developed progressively through all grades. I recall a couple of years ago our Asian Studies Center sponsored some lectures on China, from 1945 to Nixon's visit, trying to orient people to this rather important period in Chinese-U.S. relations. The lectures were extremely well done. I remember one teacher's comment after one lecture: "This was excellent, but if done in my class, without any background, it would be just like talking about a colony on the moon." And I think this is why our world history teachers have so much trouble. I don't know of any subject that is more complained about in our schools than world history, and for obvious reasons. The teachers are expected to cover the whole world, and it has been around for a long time. The harder they try to cover it all, the greater the chance that they will fail. So they just feel frustrated. I think one of the reasons they have so much trouble is that there is an inadequate base. One of the reasons for the inadequate base is the superficial treatment of so many topics at the lower levels, the lack of the "accumulative process" that I mentioned earlier. In justification for beginning cultural study early, I'd like to read a quote from Kurt Vonnegut, Jr., who proposes a Welcome to Earth Manual for little kids in which he espouses his views on teaching about other cultures:

> And one thing I would really like to tell them about is cultural relativity. I didn't learn until I was in college about all the other cultures, and I should have learned that in the first grade. A first grader should understand that his or her culture isn't a rational invention; that there are thousands of other cultures and they all work pretty well; that all cultures function on faith rather than truth; that there are lots of alternatives to our society.
>
> Cultural relativity is defensible and attractive. It's also a source of hope. It means we don't have to continue this way if we don't like it.[1]

My fourth proposition is that the study of a culture is a multi-disciplinary activity. No single discipline can possibly hold the key to unlock another culture. This is illustrated by the ingenious model for studying another culture developed by Professor Kenworthy of Brooklyn College, which is shown on the following page. You will note that the model embraces a look at the past, the present, and the future. You will note also that it involves many disciplines and many facets that do not seem to fall within the confines of a single discipline, such as values, goals, beliefs, and aims. Clearly demonstrated, here is the complexity of the study of any culture. It is not an easy job.

I recall the study that was done by Walter Prescott Webb, The Great Plains. He looked at the past, he looked at the geography, and he looked at the ecology of the area -- the plants and animals. He looked at the philosophy, the religion, and the literature. He looked at everything, in order to try to give us a picture of this unique area. When his book came out, it wasn't conventional history at all. In fact, the first people to recognize the importance of his book were the geographers. Later on, historians also recognized it, but it was the geographers who saw that this was a masterful scholarly contribution, an example of how one can look at an area and see it whole. What I'm saying

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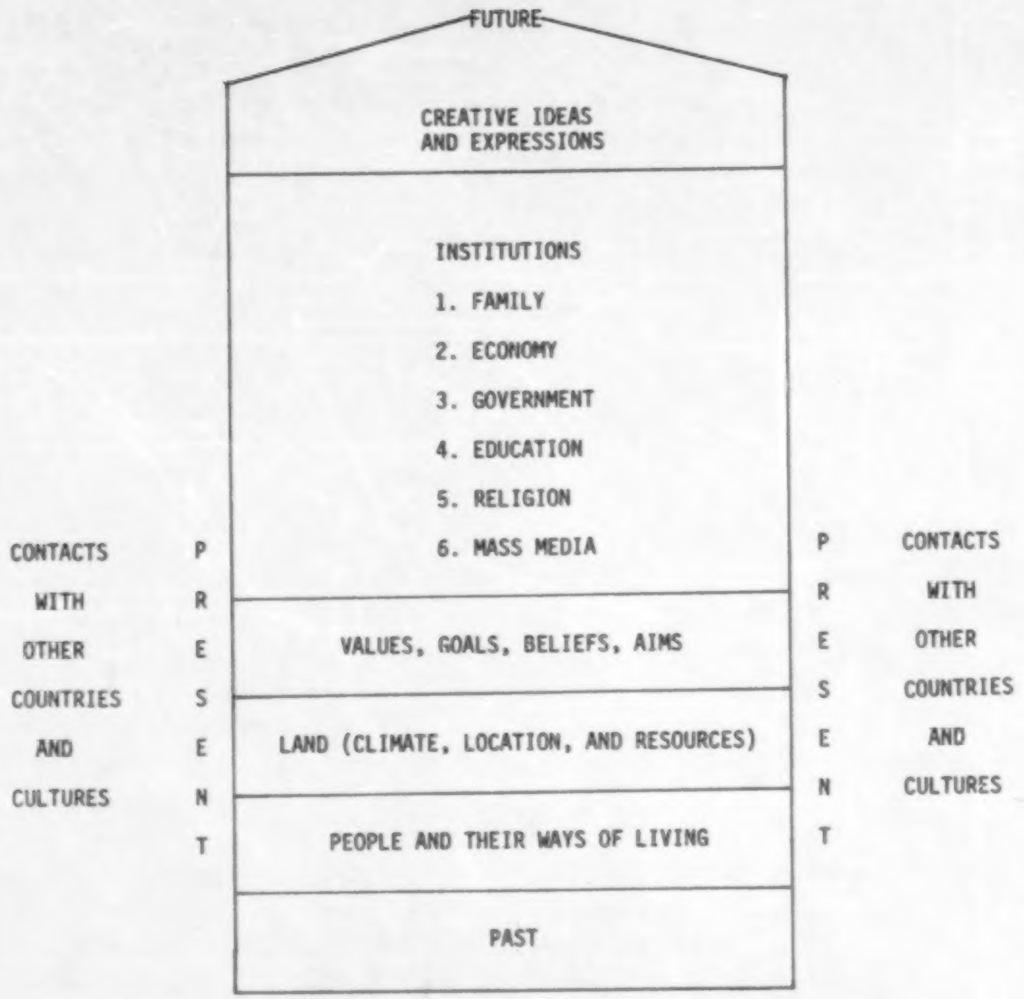
[1] Kurt Vonnegut, Jr., from Free to Be ... You and Me, by Marlo Thomas et al., McGraw-Hill, Inc.


FUTURE
CREATIVE IDEAS AND EXPRESSIONS
INSTITUTIONS
1. FAMILY
2. ECONOMY
3. GOVERNMENT
4. EDUCATION
5. RELIGION
6. MASS MEDIA
VALUES, GOALS, BELIEFS, AIMS
LAND (CLIMATE, LOCATION, AND RESOURCES)
PEOPLE AND THEIR WAYS OF LIVING
PAST
PRESENT
PRESENT
CONTACTS WITH OTHER COUNTRIES AND CULTURES
CONTACTS WITH OTHER COUNTRIES AND CULTURES

is that the study of a culture is comprehensive and complex. You have to view it from many angles. And not everything should get equal billing. Some things should get more emphasis than others, depending on the area under study. Let's look at geography, for example. There are some countries in Latin America where the influence of geography is extraordinary. I'm thinking of the extreme example of Chile. Some time ago I read a book on Chile by a Chilean geographer that was called Geografía loca (Crazy Geography). If you want to find out what some of Chile's problems are, look at its geography, which is a constant challenge -- isolated from Argentina by mountains, from Peru by deserts, from Asia by wide expanses of Pacific Ocean, and from the rest of the world by distance. In Central America, for example, the predominating features are jungles and mountains. Why isn't it more productive? Maybe geography helps to explain.

The study of institutions is also very important. Some of them we don't pay much attention to in studying various societies. But if you are really going to study Latin America, you'd better pay attention to the family. We know that over the years the Latin American nations have gone through political turbulence. What has held those societies together? Why didn't they completely disintegrate? Possibly the family had something to do with it. Maybe the church. Maybe the two of them together. The family may also have been an inhibiting factor in preventing the development of stable governments, since the loyalties of the in-group were so great that they may have prevented the development of a national consciousness. These are all questions that come up in the discussion of institutions. My point is that in studying Latin America we have to give more emphasis to institutions like the family and religion than we normally do in studying our own culture. In studying the U.S. we don't give much attention to organized religion. We give far more attention to government, the economy, and the mass media.

My last proposition is that a study of a culture should be aimed at developing significant understandings. In the University of Texas Latin American Curriculum Project, we tried to zero in on key ideas for developing curricula. We went to experts in different areas of Latin America and asked them to tell us what they though was most important about Latin America from their point of view. We went to a geographer, a historian, an anthropologist, an economist, a sociologist, and a political scientist, and they gave us position papers. We then tried to distill the essence of these papers into a little booklet called Key Ideas about Latin America.* We noticed the warnings of all these experts that this is a varied area, with over 250 million people and over 20 nations, so that you just can't generalize about it. We noted but did not heed their admonitions. We went ahead and generalized because in curriculum-building you have to start somewhere. We hope the generalizations are more reasonable than unreasonable and more valid than invalid.

Building a curriculum around main ideas is a scheme ably articulated and implemented by the late Professor Hilda Taba. It offers many advantages since these main ideas: 1) provide criteria for selecting or deleting specific data; 2) cut across disciplines; 3) provide flexibility, since they can be developed with different sets of facts; 4) can be pursued to different depths; and 5) tend to have durability, unlike some of the specific information on which they are based.

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* See Chapter I of this Handbook.

We divided our key ideas about Latin America into 6 categories: physical environment, historical backgrounds, contemporary society and the family, contemporary culture, contemporary economies, and contemporary politics, government, and international relations.

An example of a key idea in the physical environment category is: "Latin America is an area of great physical diversity, relatively isolated from world population centers and trade routes." This key idea can be developed with a wide variety of specific information. Pupils can measure the distances from population centers like Rio de Janeiro and Buenos Aires to New York and London. A single country like Chile can be used as a case study. Once the key idea is developed, pupils may well forget many of the specifics on which the generalization is based. Key ideas offer a starting point in curriculum-building. In classroom presentation, they represent the end product of the inductive process. In no case should they be taught as items to be memorized.

To illustrate how a key idea can be started at early grade levels and developed in later grades and in various disciplines, we might use this key idea: "The extended family, including several generations and extensive lateral relationships, is of considerable importance in all sectors of Latin American society." Development of this idea could begin in the early grades with simple discussions of the family like "Juan and John," developing it progressively by the time the student reaches junior or senior high into a U.S.-Latin American comparative discussion of how the elderly are cared for. The sociological approach could be complemented by reading about the Latin American family in literary works.

We come now to the last part of this presentation, which is concerned with the question of how do we get more and better instruction about Latin America into our schools. There are many factors involved, but in closing I would like to list three that I consider particularly important.

1. A curriculum plan. The study of Latin America fits into the curriculum in many grades and in many subjects -- social studies, Spanish and Portuguese, art, and music. To insert better content about Latin America in the existing curriculum requires no massive overhaul, but it does require cooperative planning that embraces the subject areas listed.
2. Materials. More and better materials, particularly those that are contemporary and people-centered, are needed. But there are already more good materials than are being used. One of the objectives of this handbook is to fill in gaps in available materials.
3. Teacher preparation. This is the key element in any kind of curriculum reform. The best curriculum and the best materials will be of little

consequence without informed teachers. Fortunately, we have in Texas some of the finest facilities for pre-service and in-service preparation of teachers for teaching about Latin America.

I have long hoped that Texas could be a model state in its program for teaching about Latin America. No other state has greater resources. Possibly no other state has a greater need for such a program. It becomes then a question of matching needs and resources -- a question we hope you, the teachers, will help us answer.

ILLUSTRATION: Human figure from Design Motifs of Ancient Mexico by Jorge Enciso and published by Dover Publications, Inc., 180 Varick Street, New York, N.Y. 10014.

SLAVERY AND RACE IN BRAZIL: A CHALLENGE TO THE SCHOOL TEACHER

by Richard Graham

There are, it seems to me, two reasons for including foreign area studies in the school curriculum. One of the reasons -- the one that's more often spoken of -- is that such studies give us an understanding of the world we live in, and, as we are raising up a generation of Americans to exercise adult responsibilities in the future, area studies will become ever more important. The world, as is often said, is getting smaller and smaller; you find Americans in every corner of the world, even the most remote, and I expect that to increase. They play an important role around the globe and it's important for them to understand something of the world in which they live. By the same token, the United States exercises enormous influence around the world through its government, through its business, through the churches, through educational activities, and through many other areas of activity. And I think it's important for the American people -- even those who do not travel -- to be sensitive to the way the world is and what it's like "out there." It would be useful if we could create a foreign policy public that would be as alert and sensitive to the issues of American foreign policy as they are to the issues of, say, welfare or education or highways. No American says "Oh, well, the President knows best" when it comes to any of these subjects; but when it comes to foreign policy they frequently say "Oh, well, the President knows best." It is to our educational system that we must turn if we wish Americans to be brought up so that they can grasp what the issues are and understand the world in which Americans are placed.

The second reason for studying another area, and one that is not as often mentioned but is equally important, is to understand ourselves. It's through the study of foreign experiences that one comes to understand what the American experience is really like. And to understand America and to understand each group within America, I think it is of great importance to have an understanding of another area. Oftentimes foreign area studies are referred to as a "window on the world." Through the understanding of one foreign area you can look out and understand something about the world. But I think that image is also applicable as a way for you to go outside your house and look in. By having some idea of what the rest of the world is like through foreign area studies, you can then appreciate more and understand better the dynamics and the importance of what goes on inside your own house, in this case inside the United States. If you have lived under a dictatorship, say, as I have when I've gone to Brazil, you come to appreciate the importance of the free press, of due process, of those traditions that protect the accused and prevent arbitrary arrest, and of all those rights that protect the individual from the State. At the same time, the American belief in social justice and democracy also takes on new meaning. On the other hand, by living abroad you also come to see some of the areas in the United States that could use improvement. And one of them is in the area of race relations, which is one of the things I'm going to be talking about this morning.

By understanding a different pattern of race relations in some other part of the world, one can see areas for improvement in one's own country. Let me get ahead of myself for just a second to say that I'm not going to picture race relations in Brazil as some sort of heavenly, perfect situation. I'm going to criticize race relations there too. I do think that by understanding different patterns of race relations as they occur in another country, one can understand and work toward improving race relations within one's own country. Now, slavery and the resulting pattern of race relations are, as you all realize, of tremendous importance for understanding the United States. Some of the most crucial problems facing Americans today revolve around race relations, and the background of those relations in slavery must be understood by the elementary school child and the secondary school student if he or she is going to be an effective citizen in today's and tomorrow's America. And that is why I think it would be especially important to work into your teaching at the primary and secondary levels some notion of alternate patterns of race relations and alternate patterns of slave history as can be seen in the case of Brazil.

I realize that each of you faces a great problem in terms of finding materials and I'm not going to be able to help too much in that way because my teaching is oriented toward the college-age student. But I think that with your own growing understanding of these alternate patterns of race relations, you will find innumerable areas of the regular curriculum into which you may work some notion of these matters. For one thing, the whole question of slavery and race relations touches on so many academic disciplines -- disciplines as we define them at the university -- that you can introduce your students to Anthropology and Biology, to Sociology and Economics, to Political Science and to History, just by dealing with the issues of race relations and slavery. So that, by way of introduction, is why I've chosen the question of slavery and race relations in Brazil as a theme, or "key idea," around which you may build important curriculum innovations.

Now, one of our problems is that slavery and race are very complex issues. As teachers you are very accustomed to the tension that revolves around the fact that you are dealing with a complex issue yet you are trying to convey this as simply as possible without distorting it. I face those problems myself as a college teacher, and I can imagine how much greater those problems will be for you. The issue of race relations is not a question of extremes, of either-or. There are great varieties of experiences marked by the complex interweaving of human relationships. They're very difficult to explain. Specifically, in the case of Brazil, many Americans think that if race relations there are not like those in the United States, they must be the opposite, and that's not so. There are many gradations that would appear, at first sight, to be contradictions in the nature of race relations in Brazil. And so, all I can say to you, to myself for that matter, is that I'll try my best and you will try your best to convey complex issues in a simple way without distorting the complexity of those issues.

Now slavery and race in Brazil has been a controversial issue for a long, long time. In the 19th century there were many critics of slavery in Brazil. And interestingly enough there were no defenders. The owners of the slaves maintained that slavery was a necessary evil. That it was bad, ..."we would like to get rid of it, it is not good for Brazil, not good even for the plantation to have slaves, but we don't know what to do about it, we don't know how to escape that." That was the point of view of the plantation owners. And right there is a difference between the United States' experience and Brazil because, as you know, in the United States a great number of ideas, books, pamphlets and newspaper articles, and so on, were developed to say that slavery was a good thing, that it was good for the slaves to be slaves, that the masters were benevolent and that the slaves could not be anything more than slaves, that they deserved to be slaves. Whereas, in Brazil, no one ever said that slaves deserved to be slaves, that the slaves were not human beings or not capable of intelligent action, and therefore must be slaves. That kind of argument was rot developed, and why that was so, no one can really say, although there are various alternative explanations. For instance, one of the reasons why American slave owners developed all these arguments was that there was so much criticism of slavery in the North in the areas that did not have slaves. Whereas, in Brazil, although there were critics of slavery, they weren't nearly as strongly entrenched, they didn't have a whole area of the country where there were no slaves, where they could sort of hide behind the protection of that situation to attack another region and say, "Well, you see how backward you are over there, you have slaves." So that's one explanation.

We have here two issues we're beginning with simultaneously: one is slavery and the other is race relations, and, of course, they're intermingled. And as I have just indicated, the defenses of slavery in the United States led to the elaboration of a racist doctrine, whereas in Brazil that was not the case. In the 19th century, foreign travelers, English travelers for instance, would go to Brazil and they were always impressed and struck by the pattern of race relations in Brazil, which they described in somewhat idyllic terms. Some admitted that slaves there had it rough, but if you weren't a slave even though you were black, they said, you could rise within society to positions of prominence. Indeed, they always had some examples of members of Congress, even in days of slavery, who were black or mulatto, or of people who were famous authors, famous composers, a whole range of professions occupied by blacks or mulattos in the 19th century. A foreign traveler at that time was very impressed with that, especially, as was often the case, if he was a traveler who had also traveled in the United States. An Englishman would come to the United States -- the English were just great travelers and, what's more, great book writers -- they would come to the United States and would travel through the South and then they would go to Brazil. The contrast was very marked, so they stressed the fact that race relations in Brazil were better or, they said, perfect. And if they had criticisms of slavery in both places, they claimed that slavery in Brazil didn't lead to racial prejudice and racial discrimination against free blacks.

In Brazil itself, however, just about the time slavery was ending, some intellectual expressions of racial prejudice began to emerge. This was under the impact of what is called "Social Darwinism" or "Spencerianism." The idea was that societies evolved just as Darwin said the natural world evolved; and that just as Darwin claimed there was a survival of the fittest and a conflict between the species in the natural world, just so for the races of man: some survived and some didn't, some rose to the top and some didn't, because of being or not being fit. Actually, Darwin never said this, but other people later said that if the white man dominates the world, it's because he's the most fit to do so. And the black is enslaved, or is oppressed, because he's not fit to be otherwise.

Their argument, which at that time had all the aura of scientific thought and was widespread throughout the world, was also read in Brazil, especially at the end of the 19th century and the beginning of this century, before the first World War. Now their country was predominantly black -- at that time, around the turn of the century, probably about 2/3rds of Brazilians were black or mulatto -- and they read that blacks or mulattos were inferior and are bound to be so, will ever be so. They were very troubled because, on the one hand, they wanted to say Brazil will be great and has a bright future, it can be a great country. On the other hand, the scientific stuff they were reading in anthropological and scientific journals of the time said blacks were inferior. It was at that time, seventy-five years ago, that you find the first Brazilian authors actually writing something to the effect that blacks were inferior. This at the very time when there was much evidence for them to see that blacks were achieving, a number of them were achieving, a lot of things in Brazil. For instance, one of the vice-presidents (who then became president at the death of the president) was a mulatto, and many legislators were mulattos, and there would be many other examples that they could see around them. But that didn't make it any easier for them to reconcile what they saw with what they were reading in the scientific literature. And in Brazil, to some degree, there was a cultural lag, that is, the impact of these ideas came later there than it had in Europe or the United States. And so in the 1920s, after the first World War, racist thinking there was perhaps more widespread than ever before.

Ironically, this is precisely the period during which new scientific knowledge regarding both biology and anthropology was showing that all of those ideas were incorrect and based on insufficient kinds of scientific experimentation and scientific reasoning. The anthropologists were showing that culture had a great deal to do with what a person becomes. They and others were demonstrating that it is the experience of an individual growing up that shapes what that individual is going to be like, and insofar as inheritance continues to be important, that inheritance is not dependent upon so-called racial characteristics. In the 1920s anthropologists and other scientists were developing these ideas just at the time that in Brazil racist ideas were having their greatest popularity.

And so it was a great shock to Brazilians when in 1933 a Brazilian author named Gilberto Freyre wrote a famous book that was subsequently translated into English as THE MASTERS AND THE SLAVES. He had been trained in anthropology at Columbia University under Franz Boaz and then he'd done an enormous amount of research into Brazilian history and Brazilian culture. And he argued that it's not blacks that make Brazil possibly inferior, it's not because we are black or mulatto that we are not economically developed, but it's the experience of slavery itself. Slavery is what made the black the way he was and the inheritance of that tradition, of the experience of slavery, he said, still dominated Brazil. And this book became a classic and it is a very important book. THE MASTERS AND THE SLAVES is available in paperback and no high school library should be without it.

It is a highly important book on race relations in Brazil, but you have to understand that he was writing in 1933, and he made a number of -- I would say -- errors. One of them was that although he argued that slavery was what made Brazil the way it was, at least, he said, Brazilian slavery had been a lot better than North American slavery. And quite a bit of the book makes these comparisons between Brazilian slavery and American slavery. As I will say in a minute, I have some serious reservations about that idea. The other problem is that, even though he was arguing against racism, he was also a product of his times, and in many ways he was a racist. As often happens in human behavior, it's very difficult to escape the old and move into the new. He would slip back into racist explanations even though he was arguing against such explanations in general. He's quite ambiguous, and you have to take him as an author of his time and to realize that it was 40 years ago, that a lot of our ideas have changed since then. When all that is said and done, it still remains true that his book was tremendously influential in Brazil in taking people away from Social Darwinism, away from those ideas that somehow or other blacks were inferior, and showing them that it is cultural experience that may or may not make individuals and groups able to survive, able to cope, or whatever, and not a racially inherited characteristic.

In the last 40 years and especially in the last 20 there have been a lot of studies of race relations and of race in Brazil, and one of the most prominent authors to have written about the issue is a man named Florestan Fernandes. One of his books is also available in English and is called THE NEGRO IN BRAZILIAN SOCIETY. It's a paperback. Again, I think that a high school library should certainly have this book. The translator has been very skillful because Florestan Fernandes is hard to understand even in Portuguese by Brazilians. The translator spent a lot of time on this translation and organized it in more understandable fashion than the original book. So the translation, in this case, unlike most translations, is actually better than the original. Florestan Fernandes' THE NEGRO IN BRAZILIAN SOCIETY is an important book because, first of all, he shows that Freyre's idea about how slavery was so much nicer in Brazil -- or at least that slavery had certain advantages and you musn't imagine that it was all suffering -- although possibly true enough, was a hobby horse that Freyre rode a little too hard. Florestan Fernandes came along and really showed to what degree the slave had suffered and to what degree the slave had been shaped and maltreated in all respects by the slave institution. And second, Florestan Fernandes, who is a sociologist, did extensive surveys of race relations and racial ideas in Brazil and showed that race prejudice is deeply ingrained in Brazil and that discrimination is practiced. I think it is important to realize that Freyre is not the last word; if you have Freyre in your library then you should also have Fernandes to get a different point of view on the same issue.

Now there is one author who has brought together many of the arguments and points of view about Brazilian slavery and race and placed them directly in contrast with the North American experience and done so deliberately and systematically. I would say one of the most important books for you to read is by Carl Degler. It's called NEITHER BLACK NOR WHITE. It's a book that deals specifically with the issue; its subtitle is "Slavery and Race Relations in Brazil and the United States," and probably, of all these books, it is the most important one for you to have and the first one you should read, because it sketches out the broad picture and does so succinctly. I think that it's written in such a way that a high school student could easily get through it too and understand it. If you are an elementary school teacher, I would say, you'd want to read it and then work some ideas from it into various parts of your curriculum. He summarizes much of the essence of these debates and tells a little bit about the history of each of these other authors too.

Now, let us turn to three specific topics -- first, slavery, then abolition, then race relations. In terms of slavery, there again you can begin with the idea that just because something is different doesn't mean that it's the opposite. And institutional slavery in Brazil was different from that in United States, but that doesn't mean that somehow or other in Brazil it was a benign master-slave relationship while in the United States it was exploitative, or vice versa. There's a reality somewhere in between that. To begin with, an enormously greater number of Africans were brought to Brazil as slaves than to the United States-- about 9 times as many. In the United States, the best estimates are that over the whole period of the slave trade, up until 1808, something like 399,000 slaves were brought from Africa. That's not the number of slaves, because obviously they reproduced in this country and there were more slaves. In Brazil the slave trade lasted until 1852 and the total number of Africans brought to Brazil is estimated to be something like 3,646,800 or shall we say just 3,600,000. So almost 9 times as many Africans were brought to Brazil as were brought to the United States. And this in a situation in which the white population was not nearly as large to begin with and there wasn't nearly the same amount of immigration from Europe in the 19th century as there was in the United States. So the proportion of black immigrants, forced immigrants to Brazil, was much larger than in the United States.

Now, as I've already indicated, there was a big debate about the treatment of slaves. Was the Brazilian master kinder, better, more humane toward his slaves than was the American slave master? Well, there is evidence on both sides. On the "yes" side you could point to the number of regulations and laws that were applicable in Brazil to limit the right of a master to beat his slaves, giving the slaves the right to appeal a decision from his master to the courts, etc. You could also point to the integration of the slave into many of the institutions of society such as the family. And this may actually be so. The slave in Brazil was more likely to have a regular family, to live with his wife and children, and not as likely to be separated, not as likely to be sold away. Or, on the other hand, you could say "yes," but look at the survival rate -- 3,000,000-plus slaves brought to Brazil and yet the slave and the black population of Brazil never grew as rapidly from that base as did the black population in the United States. Obviously the United States slave was better fed, better housed, better taken care of. When a slave woman was pregnant, or after she delivered a baby, she didn't die as often, and the baby didn't die as often. The population of blacks grew much more rapidly in the United States than it did in Brazil. In terms of rate of growth, there is a tremendous difference, and the conclusion can be drawn that the slave in the United States was better treated than in Brazil.

Well, I think what this leads us to is the realization that there are various categories of treatment, that the word "treatment" is too broad, too ambiguous, and I think that a school child could work some of these issues out and should be encouraged to do so because they are important historical issues. It teaches him some of the ways in which you can reason, and also teaches the student to specify his values and what he considers important and unimportant. I believe that this is an important part of the educational experience.

If you look at treatment you can say, well, there's physical treatment -- food and shelter, this sort of thing -- and in that case, if you compare the two societies you could conclude that indeed the slave in the United States was better treated than the slave in Brazil. Of course, the white man in the United States was also better treated than he was in Brazil. (The survival rate of Brazilians was very low too and the population growth in the 19th century in Brazil was much smaller than in the United States.)

On the other hand, you could also take the overall conditions of life, which would include psychological and social relationships. Take, for instance, the question of beatings. How harsh is the master toward his slaves? Well, as you might imagine, there are as many different answers to that as there were masters. Some masters in Brazil were kind, some masters in the United States were harsh, but that doesn't mean that there weren't also harsh masters in Brazil and kind masters in the United States. So that question does not get you terribly far.

Then there are issues of integration into society in terms of marriage and the protection of the family and in terms of the religious assistance that was ministered to slaves. In the United States under slavery there was a great division of opinion among masters as to whether slaves should or should not be religiously ministered to; whether they should be allowed to go to church and, if so, where they should sit. In Brazil you don't find that kind of debate going on. It was assumed that these were human beings with a soul to be saved. Whether the Church, in that case the Catholic Church, was used to control the slaves is an ambiguous issue. Some people will say, "Yes, the masters had the priest come in all right, but it was to keep the slaves quiet and docile and teach them 'pie-in-the-sky' and salvation later on and you ought to work now." Others would argue that, "Well, yes, but after all that was the same ministry that the planter was receiving and something that he saw as useful and valuable; in terms of the values of the time -- considering what Brazilians thought was important at that time -- the salvation of the soul was very important and to bring a priest in and to make sure that slaves did hear the Gospel taught by the priest and did confess and did receive extreme unction and so on was important both for the master and for the slaves. This was a way in which the slave was integrated into the Brazilian society as a whole." As you can see, you can argue these issues both ways, and students can learn to think clearly by doing so.

Finally, there is the question of manumission -- that is, the freeing of slaves. How frequent was it for a master to free his slaves? Without doubt -- statistically there's just no question about it -- Brazilians were much more likely to free their slaves than was the American master. There were an enormous number of occasions on which you would free your slaves. A religious holiday would come along, you would free a slave. A child might be freed at birth. A happy occasion for the master would be celebrated by such an act of generosity. It was considered a positive good, a value, something of which society in general would say, "Oh, isn't that a good master who freed his slave." In the United States a master who freed his slave was frequently ostracized by the other masters. He was considered a danger to society. He wasn't maintaining strict order on his plantation if he was freeing his slaves. Freed slaves encountered all sorts of obstacles in the United States that they did not encounter in Brazil. A man who was freed in Brazil found that he could move about and he was not reenslaved, at least not as frequently as in the United States, and there weren't a large number of laws and restrictions about what he could do and what he couldn't do. Whereas in the United States a freed slave was a threat to society, a danger, and frequently it was assumed that if a man was black he was a slave and if he wasn't a slave then he was an escaped slave. And so, in terms of manumission, the Brazilian experience was definitely better than that of the United States.

So these are some of the issues that the book by Degler, for instance, gets into and that I think you would have to think through yourself; and by introducing some of these issues, some of these puzzles, into a classroom discussion, I think you could lead youngsters of all ages to realize the complexity of human life and yet come to some answers about the world and about themselves, about the United States, that would be useful.

Another issue is the issue of abolition -- the abolition of slavery. For a long, long time there was a general belief that one thing Brazil had over the United States was that slavery had been abolished without a Civil War. There was a peaceful transition and in the United States it was said that only a bloody Civil War that tore the country apart could lead to the final abolition of slavery.

Here again is a question of complexity. Forces leading to abolition in Brazil included the presence of the British, who had forced the end of the slave trade and then urged the abolition of slavery. They used their fleet to stop slave ships and close Brazilian ports in order to stop the slave trade in 1852. Planters began to look for alternative sources of labor and turned to European settlers, who didn't want to come because of the slavery in Brazil. This caused some of the planters themselves to want an end to slavery.

Also, a boom in Brazil's economy caused cities to grow, and whole groups of people arose who had no interest in plantations. They saw slavery as an obstacle to Brazil's growth. Urban groups saw many reasons why slavery was not economical and was in fact detrimental to the economy.

Finally, the slaves themselves were a factor in the abolition of slavery in Brazil. There were slave revolts, the slowing of work, and desperate suicides. Many slaves were very conscious of the fact that the end of slavery would only result from political action. Thus, they concentrated their revolts on masters who were leaders in area politics. They picked their terrorist targets very carefully. In 1887-88 slaves across Brazil refused to work -- they burned plantations and killed masters. The masters quickly abolished slavery so they could have former slaves to harvest their coffee for a wage. Note that the slaves did not have the full experience of achieving freedom entirely through their own efforts. The whole legislative process of granting freedom took only 14 days, so the revolt did not reach full bloom. Nevertheless the blacks themselves had taken an active part in bringing about the end of slavery, and it was not by any means a peaceful process.

There are two books, either one of which could be used to tell this story: one of them is by Robert Conrad and is titled THE DESTRUCTION OF BRAZILIAN SLAVERY, and the other one, by Robert Toplin, is called THE ABOLITION OF SLAVERY IN BRAZIL. Both of them are available in paperback. A student could well read one of these along with an account of the abolitionist movement in the United States and not only draw important comparisons for an understanding of American history but also begin thinking about the nature of violence and what the conditions are that produce or inhibit it.

Turning next to race relations, I am sorry we are running out of time. But the book by Degler referred to earlier will help the teacher and the student sort our some of these complex issues. I myself would draw attention to four important differences in race relations between the United States and Brazil.

First, in Brazil prejudice is phenotypic and not genotypic -- it isn't race but appearance that is important.

Second, there is a continuum between black and white rather than a clearcut distinction. There is a great phenotypic range in Brazil. The lighter you are, the more opportunities, rights, and privileges. There is even discrimination against a darker child in a single family. Differences in nomenclature reflect this fact. In the U.S. there are only two basic terms, that is, black and white. In Brazil there are hundreds of terms with much disagreement over what a person of mixed blood should be called. One term that is used is "morena"; this could refer to anything from a brunette to a mulatto. But it is a word charged with favorable connotations.

Third, social class affects racial categories. The more money a black has, the more he is accepted -- "money whitens." One North American researcher interviewed a Brazilian pharmacist who expressed a very racist philosophy and set of attitudes. Then a black doctor came into the drug store and the pharmacist treated him with the greatest deference. After he left, the American quizzed the pharmacist about his attitudes toward the man. The pharmacist replied, "But he's not black, he's a doctor."

The biggest difference, however, is that race is not an essential distinction. Just because a person is black won't mean his elimination from certain institutions like marriage, college, etc. There will be discrimination against him but certain things can compensate for being black. If the person is educated, wealthy, etc., his color may be overlooked.

Finally, Brazilians today believe that race mixture is a good thing. It is held up as a national achievement, an area in which Brazil is thought to have been more successful than other countries. This change in attitude from the beginning of this century is largely due to the influence of such authors as Gilberto Freyre, to whom I referred at the beginning of this lecture. As to how successful Brazilians have really been in creating a melting pot, there are no sure answers. In the most recent census (1970) they eliminated the category of race altogether. It was claimed that this was in keeping with the Brazilian national ethos; but many Brazilians have told me that it was really to hide the degree to which blacks are still held in the lowest social and economic ranks. One author who discusses race mixture not only in Brazil but in all Latin America and does so succinctly with scholarly precision and objectivity is Magnus Mörner in his book RACE MIXTURE IN THE HISTORY OF LATIN AMERICA.

Students would have a challenging assignment in seeing how alike and how different the two systems of race relations are. In carrying it out they would also become more sensitive to the nature of race relations in the United States. And by considering the causes of discrimination and prejudice -- why people build artificial distinctions between themselves and others -- they could be led to some important conclusions about themselves that could help make this a better America in the future.

ILLUSTRATION: Eagle from Design Motifs of Ancient Mexico by Jorge Enciso and published by Dover Publications, Inc., 180 Varick Street, New York, N.Y. 10014.

CONCEPTS AND THEMES FOR THE STUDY OF LATIN AMERICAN ECONOMIC LIFE

by William P. Glade

Introduction

This morning I'd like to start with a simple observation of which you and I are reminded every day: many of the kinds of problems and concerns that we have -- balance of payments, inflation, urban congestion, pollution, and so on -- are shared by the Italians, the Japanese, and, in fact, by the whole "Western" world, which extends roughly from Japan across the North Pacific to Canada and the United States and across the Atlantic to the British Isles, Scandinavia, France, and West Germany. Other kinds of preoccupation, problems, and concerns occupy the people who live just to the east: in the Soviet Union, Poland, Hungary, Czechoslovakia, and so forth. Material problems concern them, but also questions of intellectual, religious, and political freedom.

But whereas you and I tend to see the world in terms of this contrast between East and West, between the market or mixed economies and the centrally planned economies, both of these units really contain only a small and very privileged minority of the total world population. The vast majority of the world's people constitute the so-called Third World. For them, it is not this East-West division that is the crucial or significant one. More important for them is the North-South division, the division that sets apart the great majority of mankind. For the Third World countries of Latin America, Asia, Africa, and significant parts of the Middle East, the great preoccupations are quite different from the preoccupations that concern us and people in the Communist bloc. Their central preoccupations are not democracy, not how to protect the environment, conserve resources, improve civic amenities, or improve the general cultural life of the people. The central life experience of this vast population of the Third World is simple development--the struggle for a higher standard of living and all of the things associated with that struggle.

The Four Facets of Development

By development we mean a number of things. Perhaps first and foremost, economic development can be divided into two sub-categories: 1) economic growth (an expansion of the total output of goods and services the economy is able to produce) and 2) structural change. As economies grow, as they produce more goods and services, they also tend to change in their structure, as we all know. I think, in fact, that this is a concept that should be pointed out with special clarity to your students when you discuss economic development with them. The countries of the world struggling for a higher standard of living really confront in economic terms two challenges: how to increase the total amount of growth but at the same time how to change their economic structure. By this latter we mean, how to modernize the agricultural system, how to shift from the use of labor to the use of capital, how to produce more in their industrial sector, how to establish modern factories. Along with a growth of output come changes in the composition of that output and in the way it gets produced.

The need for structural change means that economic growth is often very dislocating and upsetting. When changes in the economic structure are the very basis of the central life experience, people have to change occupations, change their work relationships, in many cases move from the country to the city, from rural to urban employment, and so forth. Along with economic growth and structural change, then, we have a third factor: social change. Thus, development involves not only economic development but a great deal of accompanying social change, such as change in social class relationships and change in the structure of population. With improved health systems and the wider use of medicine there will be rapid falls in death rates, but usually combined with a continued high birth rate. The consequence of this will be a population explosion, with a very large part of the population being under, say, 15 or 16 years of age. Migration from the countryside to the cities by people in search of work coupled with rapid population growth results in serious urban problems such as shanty towns, because the cities can't absorb both migration and their own rapid population growth and at the same time provide adequate housing.

As we're reminded frequently in Latin America, economic development includes a fourth factor: political change. The social change that goes along with economic development normally produces a great deal of stress and conflict in the political system. This has to be managed somehow. As the people of the Third World confront the problem of economic development and social change, with all their tensions and stresses, their political systems have to find means of either suppressing conflict or accommodating and resolving it.

These four factors taken together are generally what we mean when we speak of development. Increasingly, in the quest for development, economic policy debates revolve around two principle issues. The first of these issues concerns the methods to be used for increasing the growth of the total output, especially how to raise the growth rate and keep it high enough above the population growth rate so that eventually a higher standard of living can be attained. In a sense, this has traditionally been the major concern in modern times in discussions of economic development. Increasingly today, however, there is a second issue that comes to the forefront, one that is very much involved with the process of social change and political stress. This is the issue of the redistribution of income and wealth. In Latin America as elsewhere, people have come to perceive that economic growth of itself may not do very much to improve the lives of many in the absence of policies designed to broaden the benefits of growth and to involve more people as participants in the system. Throughout the Third World the central policy issue is becoming the pattern of economic distribution, the distribution of wealth and of income, in a socially more acceptable pattern.

If this is what preoccupies more of the people in the world, for us Latin America provides an especially advantageous window on this whole complex of processes. In other words, one of the things that we can do as we study Latin American economics in the classroom is to give our students a view of what is going on out there that affects most of humanity.

Latin America: A Good Model for Studying Third World Economies

Latin America is a convenient window for several reasons. First of all, it is for us the most geographically accessible portion of the Third World. With travel costs going up as they have, more people will have an opportunity to travel to Latin America -- certainly to Mexico and perhaps to Central America -- than to Asia or Africa. Thus, Latin America is a part of the Third World that we can talk about with some likelihood that our students may actually be able to go there and see how life goes on, to see what they have been studying about. Tremendous lessons can be learned from field trips to Mexico, if students are alerted beforehand to what to look for.

A second reason that Latin America is so important for us is that it is also linguistically accessible. I think that, practically speaking, no matter how much we wish that we as well as our students would learn more foreign languages, it is not very realistic to expect that any significant number of Americans will ever learn Hindi, Arabic, Chinese, Swahili, or other non-Western languages. However, since Spanish is the most widely taught foreign language in the United States, there is some hope, indeed a rather realistic one, that our students can learn enough Spanish so that they can actually relate reasonably effectively to people in Latin America, far more so than they could in Africa or Asia or elsewhere. Fairly readily, they can pick up magazines and newspapers and read what is being reported about economic life, social change, political stress and tension, and what the people in the region themselves are thinking about these matters. Consequently, it is important to remember to show our students that Latin America has these two singularly great advantages of accessibility. We can't study about all the Third World and know it in equal detail, but we do have special advantages, particularly here in Texas, in learning about that part of it which lies just beyond our southern border.

This is also, I think, an advantageous way to learn about the Third World because Latin America is that part of the Third World that has historically interacted most closely with the United States. Economically, commercially, culturally, and through political ties such as the Monroe Doctrine and the O.A.S., Latin America is the part of the Third World that is really the most meaningful for our students. It affects our daily lives and we routinely interact with it.

Finally, if the study of Latin American economic development is valuable because it provides insight into the conditions of the life of people in other sets of circumstances, it is also important because it can probably lead the student to understand more about his own economy, by way of contrast. Many of us, not only students, tend to take a lot about our society and our economic system for granted, simply because it is all around us. We read about it, but we don't really think explicitly about it. Very likely, then, the net result of exposing students to a very different kind of economic system is that it will sensitize them to their own economic system. They will become more aware of what is going on in United States economic experience and United States economic organization because of the contrast. Moreover, some students will be able, in studying Latin America, to gain a more solid understanding of the problems of different parts of the United States, including parts of Texas. Economic development, the struggle for a higher standard of living, is not, of course, something unknown in the United States. We, too, have our poorer regions, regions that have fewer resources, lower incomes, and problems with nutrition and health. As these conditions are to some extent shared with Latin America, in looking at Latin America students may learn not only about our own economic system but about some of the special problems that affect the backward areas of south Texas and similar areas elsewhere.

Latin America in Relation to the Rest of the Third World

It is important at the outset to recognize the fact that Latin America is not exactly like all the other regions of the Third World, an area that includes a great many countries and a great many different cultures. Latin America is relatively better off, on the whole, than most other parts of the Third World. It is certainly better off than Africa in terms of the average level of living, per capita income, illiteracy indicators, industrialization, and the like -- and far better off than Asia. It is a region that has already experienced the kinds of development problems that will still confront Asia and Africa in the future. In this sense, to look at the Latin American experience is to some extent to be able to forecast what might happen to some of the other regions of the world. At the same time, Latin America itself is a tremendously diverse region, as you are well aware.

It includes regions that are rural and pre-industrial and others that are modern in every sense. In some areas in Latin America there are regions that are just about as poor as anything one would find elsewhere in the Third World. Certainly, the conditions of life in the interior of Northeastern Brazil, in Haiti, in Bolivia, in Paraguay, to mention only a few, begin to approximate what one would find in parts of Asia and Africa: regions of poverty, very few resources, very little experience involving complex economic organization, and so forth. From a pedagogical point of view these regions provide a convenient laboratory. There we can find the modern and relatively advanced co-existing with the extremely underdeveloped and impoverished. Even though it isn't typical of the Third World in every single respect, it does have enough in common with it to be an especially instructive region to look at.

Perceptions of the International System

I said at the beginning that the world looks very different from the Third World perspective than it does from the vantage point of the so-called First (Western) or Second (Communist Bloc) World. Let us take a look, then, at these contrasting perceptions of the international structure. What does it mean that the whole economic system looks so different from the Third World perspective than it does from our own? As we go into this, we shall begin to see why we encounter such contrasting perceptions, attitudes, and beliefs, and even find conflicts developing within the Western Hemisphere.

All of us, with the best intentions, like to stress the Good Neighbor Policy, the positive linkages that have developed among the peoples of the Western Hemisphere. We undeniably have a lot in common: political ideals, cultural ideals, and religious ideals. We are part of the same Western culture. Yet in spite of this, in spite of such efforts as the Good Neighbor Policy, the Pan American Union, the O.A.S., and all the inter-American treaties, the sad fact remains that there is a great deal of conflict in the Western Hemisphere between the North and the South, between Anglo-America on the one hand and Latin America on the other. This conflict stems in no small degree from the fact that Latin America is part of the Third World and tends to see things very differently from the way that we see them.

To introduce the student to this major point, our objective should be to try to develop and present a cross-sectional view of the Latin American economies and describe how they function within the context of an international economic system, and particularly to show where the conflictive relationships and the contraditions in this international system come from. Figure 1 on the following page illustrates the way that we perceive the working of the economic system, internationally speaking.

As this figure indicates, we tend to see the world in terms of interdependent national economies which are related to each other, economically speaking, through four main ways:

1) The economic systems interact through the flows of goods and services; exporting and importing take place and relate each economic system to all the others.

2) A second linkage that has been very important historically consists of the flows of capital investment from one economy to another. The richer economies, which have more capital to invest, which have higher incomes and therefore a possibility of greater savings, have invested a portion of their capital in those economies that have smaller amounts of capital and lower incomes. This transfer boosts the latter's productivity, so that eventually the investment may be amortized and repaid. Thus, a second capital flow among these national economic systems takes place as interest and dividends are paid on the transferred capital and as the investment itself is repaid.

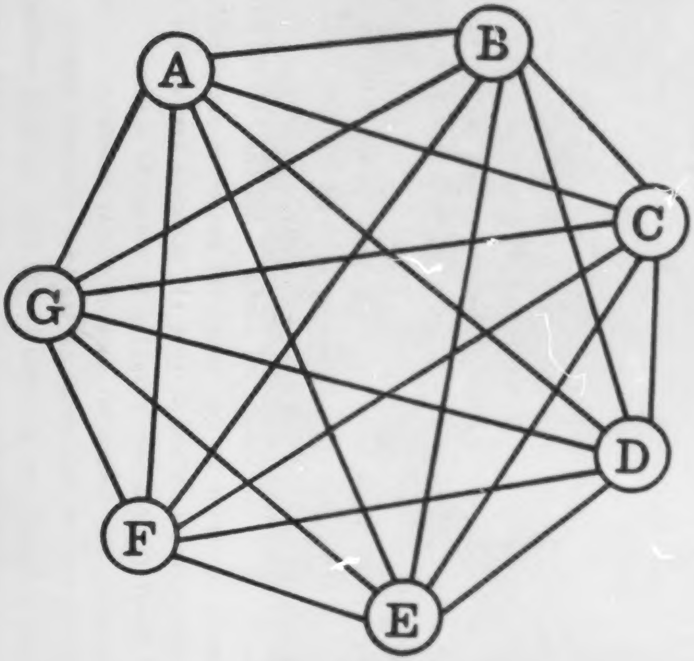
3) At various times -- though not too frequently in world history, all things considered -- there has been yet another flow, a flow that has been historically important in linking Europe and the Americas. To some extent it is important here in Texas even today. This is the flow of labor. Thus, another linkage from time to time has been the movement of people from one economy to another, from economies with insufficient land and with population pressure to economies where land and other resources (and job opportunities) are relatively more abundant. Even though we no longer have the massive migration of labor that once came across the Atlantic, there are still important flows of specialized and skilled labor, as engineers, scientists, agronomists, and others move from country to country in this intricate complex of relationships.

4) Finally, no less important is the flow from country to country of such things as economic organizations (e.g., the idea of establishing corporations to combine resources for larger business dealings, or setting up cooperatives for achieving certain ends), of economic know-how (e.g., techniques such as bookkeeping, insurance, and new ways of processing materials), and finally, science and technology.

So we have, then, these four kinds of linkages: 1) of goods and services; 2) of capital investment; 3) of labor; and 4) of economic organization, know-how, science, and technology. In the United States, we tend to organize our thinking around these linkages. We see the international systems as consisting of different national economies, each of which tends to be relatively more efficient in producing some things than other

FIGURE 1

Prevailing U.S. Perception of the Structure of the World Economy.



Notes on diagram:

1. Circles represent the individual national economies
2. Lines represent trade flows and movements of investment capital, etc.

The basic concept is that each system specializes in those activities in which it is, comparatively, more efficient and that all countries benefit mutually from this global division of labor by exchanging goods and services with one another in world trade. Mutual benefit, interdependence, and advantageous specialization are key notions in this world view.

things for a variety of reasons. Each country tends to specialize in that which it can do best, and it trades with the other countries for what they can do best. With specialization along the lines of efficiency, each country benefits mutually and we all are better off because of international economic linkages than we would be otherwise. Mutual benefits, inter-dependence, and advantageous specialization are the key notions in this particular world view.

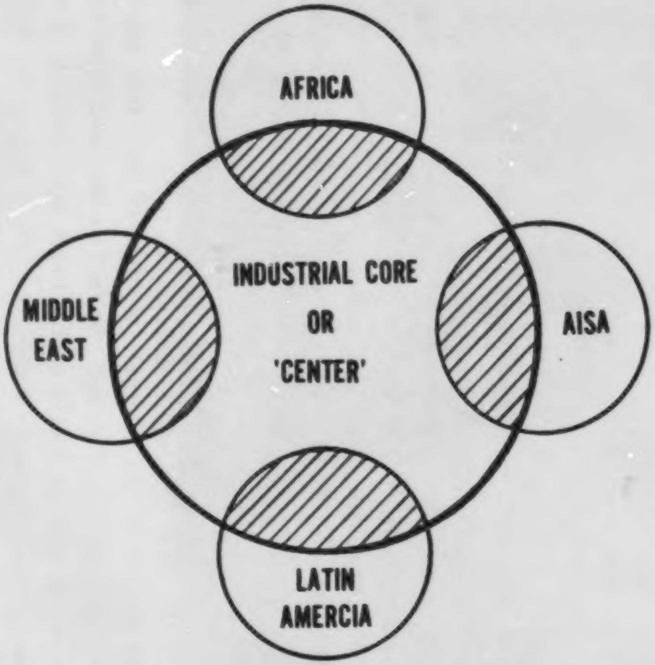
On the following page it can be seen how differently Latin American and other Third World countries perceive this whole system. If we look at Figure 2 we see a very different kind of model, or paradigm, representing the view that prevails in Latin America of the world economic system.

This figure makes plain the major features of the way the Latin Americans and, to a great extent, most of the Third World people look at the internation system. They tend to think of two major participants, or categories of participants, in the world economic system. One consists of the so-called center, which includes the First and Second World countries that we mentioned at the beginning, i.e., the industrialized countries, the countries of the North Atlantic and North Pacific, all of which are relatively affluent. The other category of participants includes the so-called periphery, the less developed, the less prosperous, the less industrialized, and the less urbanized portions of the world. Instead of all the economies being inter-dependent and trading various kinds of things back and forth to mutual advantage, the tendency in Latin America is to see the system in terms of dependency, not inter-dependency. They point out, not without some basis in very real fact, that Latin America doesn't really interact much, say, with the Middle East, with Asia, or with Africa. And the same is true of each of the other less developed regions of the World. Instead of interacting among themselves as well as with the industrial countries, the major economic and commercial ties relate each of these world regions separately to the countries of the industrial center. And the relationship that binds each of these peripheral countries to the industrial center is essentially a dependency relationship. The basic concept, then, is that all economic systems are not equal, nor do they derive equal benefits from participating in the world system.

From this standpoint, the industrial core or center countries are the powerful economic nations, the sources of industrial capital for overseas markets, and the suppliers of technique, science, and know-how to the more backward national economies. The center economies are said to derive the dominant advantages from world trade and to control the terms on which each of the peripheral regions relates to the global economy. Certainly, it is the massive spending power of the industrial countries that dominates the world market, determining in large measure how the world's resources are to be used. The so-called peripheral economic regions, in turn, do not relate much to each other,

FIGURE 2

Prevailing Latin American Perception of the Structure of the World Economy



Notes on diagram:

1. The Industrial Core or 'Center' represents the advanced industrial economies -- U.S., Japan, Canada, Europe (including the USSR).
2. The other world regions are collectively called the 'periphery.'
3. The shaded segments are enclaves: i.e., those portions of the 'peripheral' economies which intersect with the 'Center.'

The basic concepts are that not all economic systems are equal and that they do not derive equal benefits from participating in the world economic systems. The so-called peripheral economic regions do not relate much to each other, are chiefly influenced by their relations with the powerful national economies of the industrial core, and are even (usually) internally divided or segmented (see **Figure 3**). Key notions in this world view are inequality, dependency, neo-colonialism, and conflict.

they are chiefly influenced by their relations with the powerful national economies of the industrial core, and they are usually divided and segmented, internally speaking. The keynotes of this world view are inequality in a whole variety of ways: income, economic capabilities, and know-how. Dependency means, among other things, that Latin America is dependent upon the industrial core or "center" for investment of capital, for science and know-how, for markets for its exports, and for supplies of its imports. Neo-colonialism and conflict prevail. Even where countries have, as they have in Latin America, achieved political independence, they have remained economically dependent for a long time and subject to the economic influence of the powerful. Old-fashioned colonialism, based on political control, has increasingly been supplanted by this neo-colonial system of economic control.

As shown in Figure 2, certain shaded segments also capture an idea that we shall get into in more detail in a moment: namely, that the economies of the periphery countries are internally divided in a very significant way. Only part of them -- sometimes called enclaves -- readily relates to the world economies, to the modern factories, shipping lines, airlines, and so on. Much of the rest of the economies in each of these areas remains more-or-less on the sidelines, operating much the way it did before this modern enclave sector existed.

We have, then, sharply contrasting views of the international economic structure. We may live in the same world, but it looks very different depending on where you're standing. Whereas we tend to see it in terms of Figure 1, Latin America sees it in terms of Figure 2. Maybe Latin Americans see it this way more than Africans and Asians because Latin Americans, being more sophisticated on the whole, are able to express and develop ideas like that represented in Figure 2, ideas that later can get adopted and expressed in Asia and Africa and other places. Latin Americans have been the leaders and developers of this alternative view of the world, one that they say is a much more realistic view of the scene than is ours, at least from their point of view.

Internal Organization of Latin American Economic Life

Next, I'd like to turn to the internal structure of the Latin American economies. To some extent -- a very significant extent, in fact -- the particular kind of structural relationships we saw when we looked at the Latin American view of the world stem from how these economies are internally organized. Why are they on the periphery rather than in the center? Why are they dependent economies? Why do they believe themselves to be subject to neo-colonialism? Why do they see themselves in conflict with the center countries, or at least their interests so divergent at times? Why are they not related to the world system the way we, or Belgium or Switzerland or Norway, might be related to it?

I think the reason is that we are dealing with a different kind of internal structure, not the kind of internal structure that we are accustomed to in our economic system. If we examine our perception of our own economic system, you will see that we tend to view it the same way that we think of the international economic system. We tend, in other words, to look at our national economic system as an integrated unit, just as we see the international economy as a larger scheme of integration. Our national economies are integrated by various kinds of interrelated markets: labor markets, capital markets, markets for commodities for national resources, goods and services, the information markets, and the like. Acting in concert, these markets weld our national economic system into a more or less smoothly functioning unit. Admittedly we have our recessions and inflations from time to time. But basically what happens in each part of our national economy pretty much depends on what happens in another part of the economic system. Thus, we are dealing with integrated economies, true national economic units.

Development economics in the post-World War II period, however, became increasingly aware that outside the North Atlantic industrial community and Japan, national economies were not generally as well integrated as we are accustomed to their being; they do not hold together so effectively on the basis of all these market mechanisms. The realization became increasingly unavoidable that different parts of the geographical units called national economies in other parts of the world, in the Third World especially, are in fact organized by somewhat different sets of relationships. To go back to our picture (Figure 2) of the Third World industrial center and the peripheral countries, the revelation came that the unshaded portion of the national economies in Latin America or in the less developed world as a whole tend to be organized very differently from the shaded portions. Different relationships and different structures prevail in these two portions of the economic system. And with this insight, there came into popularity the concept of economic dualism. Thus, in talking about Latin America, Africa, or Asia, we are talking about economic systems that are dual economic systems. Two-sector models were developed for analytical convenience. The distinction was generally made between a) a modern sector, the sector that is affected by world-wide trends in interacting with exports and imports and foreign investment, the sector with modern economic organization, and b) the traditional sector, which is to a large extent pre-modern, pre-industrial, and pre-urban. Sometimes the two-sector model is stated in terms of the commercial sector, the sector that produces goods and services on the market, and a traditional sector that has been looked at as a subsistence sector. In the latter, much is produced on the farm for the consumption of the farm family, and people tend to produce their own clothing, cooking pots, simple tools, implements, and the like.

While the dual economy model has a lot to recommend it, I'd like to suggest today that for our purposes, we might think of a sort of three-sector model portrayed in Figure 3 on the following page.

The addition of a third sector to our model makes for increased insight into what goes on in the typical Latin American economy. The top level of these three layers of economic structures we might think of as the modern economy, the modern industrial sector, in terms of the system of production. In contrast, the middle level includes what we call here the criollo sector. This is a local sector which is not indigenous in origin and in which the forms of economic organization are certainly European in origin, although not as highly developed as the modern sector of the economic system. At the bottom of the figure is a layer representing the remnants of the production systems that existed in the Americas prior to the arrival of the Europeans. The three sectors should not be thought of as entirely separated from each other, for in truth there is some degree of interpenetration between them, some interaction occurring among them at all times.

Let us examine some of the contrasts among the three sectors: 1) the modern economic sector, 2) the criollo sector, and 3) the modified indigenous sector, the last of these being the subsistence or traditional sector.

The Modern Sector

In Mexico and elsewhere the modern sector includes branch plants of some of the major U.S. European, and Japanese corporations. To some extent, these companies may be engaged in export production, as they were in the case of the copper mines of Chile until they were nationalized or the petroleum companies of Venezuela until they too were recently nationalized. In many cases in the last 40 or 50 years, however, these modern multinational enterprises have been set up to serve the local market, producing steel, automobiles, glassware, chemicals, and a whole range of products for, say, the Mexican or Brazilian market. We tend to find that these large modern corporations use relatively modern techniques in their productions, employing quite a bit of machinery and equipment of the latest type.

In the modern sector, one also finds the national capitalist firms: that is, large modern corporations, factories, insurance companies, banks and the like owned by Mexican investors, Brazilian investors, or Venezuelan investors and so on, depending upon the country. Most of these are also using the latest techniques, equipment, machinery, and product designs to produce both for export and for the local market. They too employ relatively large amounts of capital, modern management,

FIGURE 3

Prevailing Perception in Latin America of the Fragmented National Economic Structures of One Region (Internal Colonialism and 'Dualism' Ideas)

		Economic Activity		
		PRODUCTION	DISTRIBUTION	CONSUMPTION
SEGMENTED' 'SECTORS' OR SUBSYSTEMS	I. MODERN ECONOMY SECTOR	Multinational capitalist firms Export oriented Locally oriented 'Parastatal' firms Export oriented Locally oriented National capitalist firms Export oriented Locally oriented	Exporting and Importing firms. Supermarkets and other elements of modern marketing systems.	Wide range of goods and services (including imports), for both consumers goods and western producers.
	II. 'CRIOLLO' SECTOR	Small factories, mines, and semi-commercial farms, haciendas.	Small shops, provincial and rural marketing networks, periodic fairs or markets.	"Old fashioned" goods and services of a limited variety, mainly for consumers but some simple machinery. Modest purchasing power.
	III. MODIFIED INDIGENOUS SECTOR	Semi-subistence agriculture. Customary crafts and services	Periodic market networks. Consumption of home-produced items.	Very limited range of goods and services, very few capital goods. Very limited purchasing power.

accounting techniques, and modern methods of engineering science. You will want to call your students' attention to the fact that a very important part of the modern sector in most of the countries consists also what is often called the parastatal firms. These are the firms or large corporate enterprises that are owned and operated by Latin American governments. Now our own national government does not operate very many production enterprises. To be sure, we have the TVA, the LCRA, and a few other public enterprises. But in Latin America, far more than here, the governments of the region have taken major responsibility for promoting the establishment of large modern companies. A commonality of most of the Third World, in fact, is that the government operates a great many of the modern enterprises. In Venezuela the government operates major steel mills and the major petroleum companies. In Brazil, the major steel mills are operated by the government, and the petroleum company there has been operated by the government for a considerable number of years. The large electric power companies in those countries, as well as elsewhere in Latin America, also tend to be operated by the governments, as are the banks, petrochemical plants, railway companies, commercial airlines, and still other types of businesses. Moreover, the fact that more of the economy is organized by the government doesn't have much to do with the political ideology. We find important government owned companies in countries that have conservative governments as well as in countries with liberal governments; in countries with civilian governments and ones with military governments. The government does this not because it in most cases is committed to socialism -- that really doesn't have much to do with it -- but because it identifies development with these large corporations and feels that the government has to support them, to establish them, to encourage their growth in order to help modernize the system.

So much, then, for the modern economic sector, the sector which in Mexico you will tend to find concentrated in Monterrey, in Mexico City and the Federal District, and in Guadalajara, with additional factories here and there in a few other places.

The Criollo Sector

Next there is the rather large sector that we call the criollo sector, which emerged during the colonial and 19th-century experience in Latin America and which remains a very important part of the economic picture in many countries. In this sector we are talking about the small factory and shops, the smaller mines, the semi-commercial farms, and haciendas. These are the enterprises that tend to be distinctly less modern in their management techniques and organization. They may not be corporations, but operate as family enterprises. They usually tend to be much smaller in scale, except for the large haciendas. They use much less machinery and equipment and what they use is ordinarily of the old fashioned sort. They tend to rely more on labor than on capital, but not the highly skilled, technical type of labor you find in the modern sector. This criollo mode of production is that which prevails in much of Latin America, particularly in the provincial regions outside the major centers. Most countries have some large mines, large factories, large banks, and so forth, but much of the economy is usually made up of these smaller, less technically advanced, less modern enterprises.

Modified Indigenous Sector

Finally, we have the remnants of the pre-European types of economic organization. You can find this even in Mexico, but to a greater extent it is prominent in some other countries. In regions where there was a large pre-Columbian population, the indigenous population continued to follow pretty much the way of life they had before the Spaniards came. They certainly picked up many of the Spanish techniques of agriculture and crafts, but much of what they had been doing before Columbus arrived continued to be practiced. The Indian markets, the craftsman, the small farmers who with a digging stick farm their milpas on the mountainside -- here we find, looking at the techniques of production, very simple economic organization, not large scale corporations, not even the middle sized firms of the criollo sector. Furthermore, the small farms rely on techniques that haven't changed very much for several hundred years, and not very much capital equipment is involved.

The interesting thing about Latin America is that so much is like a museum. You can go and actually see, even in Mexico, our next-door neighbor, an example of all of these forms of economic organization, depending on the part of the country you go to. To be sure, the countries do differ. In Argentina, for example, you don't have all three sectors, at least not on any significant scale. There is practically no indigenous sector and the modern sector is greater than the criollo sector in relative importance. In Costa Rica, another place where there isn't a significant indigenous sector, the criollo sector is probably of greater relative importance than the modern sector. In Haiti there is almost no modern sector at all, and the criollo sector is probably smaller than the subsistence sector. In Peru, one of the most interesting Latin American cases, there are good examples of all three sectors. Ecuador, Bolivia, and Guatemala are other countries offering clear examples of all three sectors. The mix of sectors differs from country to country and this should be pointed out. Thus, you can use this classification to sort out the differences in the mix of the different portions of the economy.

To turn from the production column to the distribution column in Figure 3, one can point out that this is also an important part of economic organization. Here you also have some very good illustrative material to point to. In Mexico as well as in other countries you can mention the large exporting and importing firms that use teletype services and all the other modern means of communication to keep in touch with markets all over the world. Firms, major ports, banks, and transport companies, including branches of important international firms, are in daily touch with the world market and use very much the same business methods that we use. In the lop layer you've got the supermarket, the major shopping center, Sears and Roebuck -- in short, all the local elements in the modern distribution network. Of this you find elements in almost every country, certainly in parts of Mexico City, São Paulo, Buenos Aires, and many of the other large modern cities in Latin America. These have almost everything your students would be accustomed to finding daily in their own shopping rounds.

But there also is another distribution sector in most of Latin America that consists of the small shops, the rural marketing networks, and the periodic fairs that take place throughout the countryside, in the small towns and villages. Many goods still get transferred eventually from producer to consumer in just this sort of old-fashioned marketing network. In many places in Latin America you'll find shops resembling the general store of some generations ago here: small stores, "Mom and Pop" stores as we sometimes call them, with little use of modern displays, probably not very good inventory policies, and conditions for storage that leave a lot to be desired. This distribution system tends to be small scale and made up of many small firms, scattered and not very well managed in the modern sense and with very high costs of distribution. The cost of marketing, of moving goods from the producers to the consumers, in this sector is commonly fairly high because of the low efficiency of this part of the economy.

Then finally we come to those sections of the distribution system of most interest to tourists: the Indian market, where you find vendors wandering along the streets or setting up their displays and selling their wares on the sidewalks and in the plazas. The goods sold are handmade, in backyards, home workshops, and the like.

Thus it is that you can come across very visible displays of the different types of market networks that parallel the different types of production systems you find in these countries. Again, keep in mind that these are not always totally separate and distinct. There is a lot of interaction between these areas. I remember once going to a native market in the highland regions of Guatemala and buying, in the pottery section, a very attractive little round clay vessel that I thought was not only well designed, with a nice-looking shape, but also quite expressive of the handicraft technique of the Indians of that part of Guatemala. I bought it and was very proud of it as typifying the wares of a remote village, since I bought it right off the sidewalk, so to speak, from an Indian vendor. After I got home I discovered, while examining it more closely, that there was an interesting design apparently etched into it: the impression of the old Ford V-8 hubcap that had been used to model the vessel! It would be hard to find clearer proof that the different sectors are not entirely isolated from one another!

Let us look finally at what the three-sector model in Figure 3 implies for consumption, a matter that gets us close to the question of culture. What are the cultural artifacts people use in each of these three sectors? In our modern sector we find a wide range of goals and both consumer and producer services: automobiles, life insurance, luxury apartments, house insurance, caterpillar tractors, marketing services, blenders, machine tools, fast foods, nylon, napalm, and all the rest -- very nearly everything one could find in the United States. And, of course, those who live and work in the modern sector, the high productivity sector in each country, tend to be those who are able to consume these products; they consume, in fact, the majority of the products in the economic system. Income tends to be highly concentrated, with the result that the great bulk of the national income is earned by people working in this sector. Not only the owners and managers, but also the skilled laborers. Urban areas, factories, modern enterprises of all sorts earn the large bulk of the national income, and those who work in these institutions consume a relatively wide range of goods and services, pretty much the same range of goods and services that we might consume in this country.

In the criollo sector, we have old-fashioned goods and services of a more limited variety, mainly consumer goods, but some simple and somewhat antique machinery. Included here are the service intensive activities in many cases, such as domestic servants and old-fashioned stores in which service is provided by an astonishingly large number of semi-employed lackeys. Since the people who work in this part of the economy have much lower productivity than those in the modern sector, their income is much lower on the average. Buying their goods through a more expensive distribution system, they really have a much more limited range of goods to consume than do those who make their livelihood in the modern sector. In the criollo sector, people, for the most part, live on a much more modest scale.

Lastly we come to the modified traditional sector, where productivity and incomes are very low, where an extremely limited range of goods and services are produced, and where purchasing power is exceedingly limited. A simple and inadequate diet that varies hardly at all from year to year, practically no medical services, the most humble housing, and clothing which is (at best) only sufficient to provide minimal protection against the elements -- these make up the consumption basket of those who live in the lowest layer of the economic system.

Pedagogical Hints

You must have been aware that in talking about the Latin American countries, I have shied away from facts and figures about population and income levels, things like that. In a rapidly changing area like Latin America those things become outdated very quickly, and it's probably best just to let students know where they can go to find them. There is little value, aside from giving students some general approximations of size, in mentioning facts and figures that will soon be obsolete -- and not very interesting before they are. Let me suggest that they glance through something like the annual publication of the Inter-American Development Bank called Economic and Social Progress in Latin America.

Besides this, there are a few more things to mention about what we have been covering before we go on. One is that this whole area of discussion lends itself beautifully to visual aids. You can easily find pictures in magazines, books, and slides that people take on their trips to illustrate every segment of economic activity that we have discussed. Films such as "Double Day," dealing with women in the workforce in Latin America, illustrate quite well the whole range of economic sectors. I might add that I think that you will probably find the picture "Double Day" particularly useful for educational purposes because it goes into such depth into the role of women. And you'll see that the role of women in the labor force differs from sector to sector. For all its conservative tradition, Latin America has been an area very much involved in economic change in almost every sector. For example, while women have historically had a major role to play in the agricultural production of the subsistance sector, women have also been active as shopkeepers and servants in the criollo sectors and you will find in the modern sector women playing very important professional roles as doctors, lawyers, and architects.

There are a number of conceptual points that you may or may not want to bring out in discussions of economic structure of Latin America. They illustrate basic economic concepts. In the different levels of our last figure, you might want to point out to your students the types of goods that are involved in the different sectors of the economy. In the modified-indigenous sector of the economy, most of the goods and services are consumer goods and services, even though they are not too many in variety. Producer goods and services are normally limited and primitive here. Thus, one distinction that high school students might like to think about in terms of economics is the difference between consumer goods and producer goods (that is, equipment, machinery, and services used to make other goods and services). This is a basic conceptual distinction. The difference between the traditional and the modern sector is precisely in this mix, among other things. As you move toward the modern sector, producer goods and services become increasingly important as part of the total number of goods and services used. The different mix between consumer goods and producer goods reflects the fact that the modern sector uses a lot of producer goods or investment goods.

Another concept you might want to introduce is the concept of infrastructure. This is a topic about which you hear a great deal in Latin America and the developing countries generally. By infrastructure we mean those basic industries and activities that support the productivity of all the others: for example, the electric power industry, the transportation industry, banking, basic commercial and financial services, health, and education. The infrastructure or the supportive foundation enhances or improves production activities. The traditional sector of the economy, among other things, is distinguished by the fact that it gets along with very little in the way of infrastructure. People and animals provide the transportation, and the power is provided by animals or sometimes by burning wood. As you move to the upper layers in our diagram, you move into a portion of the economy that depends much more heavily on the massive doses of infrastructure. This fact illustrates another kind of basic point about economic development.

One final set of observations on the internal structure is that if you look at Latin America today, you find that although a great deal of headway has been made in the 20th century, in the 19th century there was much more limited economic development. Historically, very few countries have been able to promote a truly national development, to build a truly national economic system. It is clear that in most countries what we have is not national development -- in the sense that policies have been able to increase per capita productivity across the board -- but rather segmental development. Particular segments of the economic structure of the national territory have benefited, but others have been left behind. It has been an exceedingly difficult task to try to translate segmental development into something that is more comprehensive, benefiting the whole population. This, in fact, brings us to a curious paradox in the nature of development in Latin America. As development has occurred in Latin America, development of this segmental sort, very interesting political and social processes have been set in motion. What has happened is that the process of development has tended to generate a whole range of conflicts and contraditions within Latin American society. These conflicts basically take the form of a struggle for control over scarce resources. Thus, while the region has experienced segmental development on the one hand, more and more people have been left aside, with frustrated expectations. As a result, there is increased competition and conflict over the available scarce resources. The segmental development that has occurred has simply strengthened certain groups in trying to get a larger share of the economic pie, while placing others at a greater disadvantage. As an expression of these internal contradictions in Latin America, we find clashes occuring among all sorts of sectoral interest groups in the region. The industrial sector will argue that it needs more of the available resources, for electric power, for urban expansion, for financing the important machinery, etc. But at the same time the agricultural sector claims that it needs more of the available resources to put in farm-to-market roads, rural electrification, and rural health systems. Similar competition occurs in the area of credit.

The contradictions and conflicts we have been mentioning come to the forefront in the allocation of educational facilities -- where to put these educational facilities. The urban areas are complaining that they have increasing needs for different skills. To train manpower more highly, the country has got to plow more resources into the urban industrial sector's education, particularly if the countries are going to develop the research capabilities they need. But at the same time the agricultural sector says no, that it really needs more schools and vocational institutes in the countryside. Alongside these, there are clashes between essentially different social and economic classes in the population, between the privileged and the semi-privileged on the one hand and the oppressed and exploited on the other. One of the paradoxical effects of much of Latin American development has been to strengthen the number and political influence of the former at the expense of the latter. In addition, of course, the clashes that really get a lot of publicity are those between national investors and foreign investors. The very success of countries in developing national business communities has generated more local people who would like to control the investment opportunities that foreign enterprise used to take up; thus the very process of economic growth has tended to promote conflict between those representing national business interests and foreign investors. What economic development has done, then, especially the segmental type of economic development, has been to strengthen the role of particular interest groups in the economic arena and to intensify clashes among regions, interests, and classes.

This brings us to a major paradox of development in Latin America and many parts of the Third World: namely, that successful segmental development has in many cases operated to frustrate national development. It has put, one might say, too many people with too much power in line ahead of the poor, with the result that the government and the private sector both tend to respond mainly to the privileged (but growing) part of the population, which is centered in the modern sector and in the cities. Left further and further behind are the poor, especially the rural poor. As the Latin American experience makes plain, conflict and struggle -- far from being abnormal -- are part and parcel of the process of development and social change. Much of our own history has been interpreted in such a way as to conceal this aspect, but in looking at Latin America, students can begin to see how each social/economic system builds up the

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internal tensions and stresses, sometimes known as contradictions, which sooner or later produce change. The point has, of course, a more general application, but for many students it may be more readily understood in the historical context of societies other than their own.

Geography Institutions and Latin American Development

Let us turn to a brief look at some sources of Latin American economic problems. Where does the fragmentation of Latin American economic systems come from? On this I think I'm going to say relatively little because you find a very good explanation of this in the "Key Ideas" booklet. Fundamentally, we may say that the roots of the economic problems have two different sources. On one hand, we have those that are problems of geography. The section of the "Key Ideas" booklet that touches on the physical environment offers a great many opportunities to indicate the important role that geography has had. Geography in Latin America makes agriculture very difficult as large areas are taken out of agricultural use: the section covered by mountains, jungles, and deserts, or those too remotely situated. The barriers created by the mountains and the jungles for transportation have also had a tremendous negative impact on Latin American development possibilities. Here you could contrast the experience of Latin America very interestingly with the historical experience of Europe and the United States. If you look at the geography of western Europe and of the United States, two of the more favored regions of the world, one can see how much more conducive our geography has been to national development than it has been in the case of Latin America. In the European case and the United States case, we've had important river systems providing cheap transportation that went right into the heart of the most productive regions. Further, these provided economical transportation at a time when our economic system could not afford to invest very much in building transportation systems. By contrast, most of Latin America has not had important river transport systems and has had to use extraordinary expensive overland transport systems, expensive to construct and very expensive to maintain. Thus, geography has certainly been an important source of difficulty. It has operated to fragment the region, to isolate countries, to give some countries an advantage over other countries, to keep people remotely situated cut off from the cultural and educational mainstreams, and to produce similar negative consequences.

The other category of problems that is covered in the "Key Ideas" section on the Economic System, which should be looked at in conjunction with the section in "Key Ideas" on the Physical Environment, are the institutional problems. These problems stem basically from social-economic organization and culture. Here you can illustrate the impact of cultural dualism. For example, what does it matter to an economic system today that 30% of the population don't speak the language, can't read and write, and don't really participate in the national market because they lack purchasing power? Cultural dualism and the implications of it then could be developed as one of the institutional kinds of economic problems. What about the concentration of economic power in Latin America? What kind of a problem does this create in economic development? In other words, if a few people have a great deal of purchasing power, what difference does this make for economic development as compared with the pattern in which the purchasing power tends to be much more evenly distributed? In the first case we have a small market for a great variety of things; those that have the bulk of the purchasing power want a great many things, the kinds of things that you and I consume -- services, durable goods, non-durable consumer goods, foreign travel, and so on. But there is not a broad market demand for any of these items, forestalling the advantages of mass production. In contrast, where income is more broadly distributed you can build up a relatively large market demand for a limited range of goods. While in the first case, it is hard to set an economic size of factory to supply the wide range of goods, the second case provides a national market sufficiently large to make it justifiable to set up large factories on an economic scale.

You can also look at another institutional obstacle besides the concentration of income and wealth. What, for instance, are the implications of the failure to invest in human resources? What does it mean when most of your human resources are not developed, when most of the people haven't access to the educational structure to develop their skills, to become better farmers, to become engineers or businessmen, or professional people, or more effective civil servants? In Latin America one finds an institutional structure that tends to cut off a great portion of the population in many countries from access to the opportunities to develop their skills and talents. This is something that varies: Argentina is a country, like Costa Rica or Uruguay, in which most people have some access to the educational system. In contrast, in Mexico, where great efforts have been made over the years to eradicate illiteracy but where population growth has been high, there has been great difficulty in bringing education to people. There are probably almost as many illiterates now as there were when the Mexican Revolution began, perhaps more. Not proportionately, of course, but in absolute numbers.

The implications of rapid population growth can also be discussed under the heading of institutional problems. What does it matter when you have rapid population growth? What does it matter that a nation has a population structure in which 50% of all its population is 15 years or under, where most of the population, in other words, is not in the active labor force? The examples can be multiplied. There is a whole range of institutional problems that you can talk about in illustrating the problems of economic growth.

Finally, I think that in this section there is a very good opportunity to deal with non-problems, if you like: the cliches that very often get used to explain problems of Latin American development but that actually explain very little. If we look to the older literature on problems of economic development in Latin America, we find a lot of misinformation. Here's an opportunity to deal with a lot of that misinformation. Why is Latin America as poor as it is? Why is it having the problems it's facing? What are the common explanations you hear about this? One common response holds that militarism is too common to Latin America. They spend too much on the military, on war, things like that. But invite your students to take a realistic look at the situation. The actual amount of the national budget that most Latin Americans have to spend on the military is less than it is in most industrial countries. For that matter, Latin America, for all of its militarism, can't hold a candle to Europe when it comes to wars, combat, massive devastation. The same holds true for the United States, the Soviet Union, and Japan. So if we look at the whole question of the roots of economic backwardness, the simplistic explanation of militarism really doesn't seem to get us very far.

Another explanation sometimes given is that Latin America has been too fond of conspicuous consumption. The problem is said to be that they have spent too much on churches, mansions, and other supposed luxuries. Yet, looking at things realistically, we may ask which of the countries really compares with what has been spent lavishly in Europe or the United States, with the multiple mansions and estates of the Vanderbilts, the Windsors, the Rothschilds, the Bourbons, the Rockefellers, and others. Besides, the most elaborate Latin American homes are really not all that fancy when it comes to conspicuous consumption. It would really be very difficulty to argue that Latin America has even approached Europe or the United States in this area of unproductive spending.

Conclusion

Let me just say a few words in closing. What we find today in Latin America is that various countries are trying to find different answers to their economic difficulty. As a result, Latin America presents kind of laboratory for studying the problems of economic backwardness and poverty and the policies for dealing with them. One country, for example, has sought its solutions through communism. So here we have one pattern of attempted answers. If you want students to know something about communism, there is a case study, as it were, right next door. Other countries have adopted a more capitalistic approach to development. Colombia is a case in point, a country in which major reliance is placed on the private sector. There is a whole range of countries in between; Latin America is, in fact, mainly made up of this in-between category, the so-called "third position" countries, a popular theme in Latin America for many years now. Jokingly, this _ni_ _comunismo_ _ni_ _capitalismo_ approach has been referred to as the "ni-ni" model of development, but we need to take seriously the many Latin American efforts to avoid the evils of both capitalism and communism in their attempt to find another answer for their problems.

ILLUSTRATION: Teotihuacán figure from Pre-Hispanic Mexican Stamp Designs by Frederick V. Field and published by Dover Publications, Inc., 180 Varick Street, New York, N.Y. 10014

THE TABLEAU OF UNDERDEVELOPMENT

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To begin to understand economic development we must have a picture of the problem with which it contends. We must conjure up in our mind's eye what underdevelopment means for the two billion human beings for whom it is not a statistic but a living experience of daily life. Unless we can see the Great Ascent from the vantage point of those who must make the climb, we cannot hope to understand the difficulties of the march.

It is not easy to make this mental jump. But let us attempt it by imagining how a typical American family, living in a small suburban house on an income of six or seven thousand dollars, could be transformed into an equally typical family of the underdeveloped world.

We begin by invading the house of our imaginary American family to strip it of its furniture. Everything goes: beds, chairs, tables, television set, lamps. We will leave the family with a few old blankets, a kitchen table, a wooden chair. Along with the bureaus go the clothes. Each member of the family may keep in his "wardrobe" his oldest suit or dress, a shirt or blouse. We will permit a pair of shoes to the head of the family, but none for the wife or children.

We move into the kitchen. The appliances have already been taken out, so we turn to the cupboards and larder. The box of matches may stay, a small bag of flour, some sugar and salt. A few moldy potatoes, already in the garbage can, must be hastily rescued, for they will provide mugh of tonight's meal. We will leave a handful of onions, and a dish of dried beans. All the rest we take away: the meat, the fresh vegetables, the canned goods, the crackers, the candy.

Now we have stripped the house: the bathroom has been dismantled, the running water shut off, the eletric wires taken out. Next we take away the house. The family can move to the toolshed. It is crowded, but much better than the situation in Hong Kong, where (a United Nations report tells us) "it is not uncommon for a family of four or more to live in a bedspace, that is, on a bunk bed and the space it occupies -- sometimes in two or three tiers -- their only privacy provided by curtains."[1]

But we have only begun. All the other houses in the neighborhood have also been removed; our suburb has become a shantytown. Still, our family is fortunate to have a shelter; 250,000 people in Calcutta have none at all and simply live in the streets. Our family is now about on a par with the city of Cali in Colombia, where, an official of the World Bank writes, "on one hillside alone, the slum population is estimated at 40,000 -- without water, sanitation, or electric light. And not all the poor of Cali are as fortunate as that. Others have built their shacks near the city on land which lies beneath the flood mark. To these people the immediate environment is the open sewer of the city, a sewer which flows through their huts when the river rises."[2]

And still we have not reduced our American family to the level at which life is lived in the greatest part of the globe. Communication must go next. No more newspapers, magazines, books -- not that they are missed, since we must take away our family's literacy as well. Instead, in our shantytown we will allow one radio. In India the national average of radio ownership is one per 250 people, but since the majority of radios is owned by city dwellers, our allowance is fairly generous.

Now government services must go. No more postman, no more fireman. There is a school, but it is three miles away and consists of two classrooms. They are not too overcrowded since only half the children in the neighborhood go to school. There are, of course, no hospitals or doctors nearby. The nearest clinic is ten miles away and is tended by a midwife. It can be reached by bicycle, provided that the family has a bicycle, which is unlikely. Or one can go by bus -- not always inside, but there is usually room on top.

Finally, money. We will allow our family a cash hoard of five dollars. This will prevent our breadwinner from experiencing the tragedy of an Iranian peasant who went blind because he could not raise the $3.94 which he mistakenly thought he needed to secure admission to a hospital where he could have been cured.[3]

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[1] Social Aspects of Urban Development, Committee on Information from Non-Self-Governing Territories, March 10, 1961, p. 129.

[2] "The Cauca Valley," unpublished World Bank memo by George Young. (With the kind permission of the author.)

[3] New York Times Magazine, April 30, 1961.

Meanwhile the head of our family must earn his keep. As a peasant cultivator with three acres to tend, he may raise the equivalent of $100 to $300 worth of crops a year. If he is a tenant farmer, which is more than likely, a third or so of his crop will go to his landlord, and probably another 10 percent to the local moneylender. But there will be enough to eat. Or almost enough. The human body requires an input of at least 2,000 calories to replenish the energy consumed by its living cells. If our displaced American fares no better than an Indian peasant, he will average a replenishment of no more than 1,700-1,900 calories. His body, like any insufficiently fueled machine, will run down. That is one reason why life expectancy at birth in India today averages less than forty years.

But the children may help. If they are fortunate, they may find work and thus earn some cash to supplement the family's income. For example, they may be employed as are children in Hyderabad, Pakistan, sealing the ends of bangles over a small kerosene flame, a simple task which can be done at home. To be sure, the pay is small: eight annas -- about ten cents -- for sealing bangles. That is, eight annas per gross of bangles. And if they cannot find work? Well, they can scavenge, as do the children in Iran who in times of hunger search for the undigested oats in the droppings of horses.

And so we have brought our typical American family down to the very bottom of the human scale. It is, however, a bottom in which we can find, give or take a hundred million souls, at least a billion people.* Of the remaining billion in the backward areas, most are slightly better off, but not much so; a few are comfortable; a handful rich.

Of course, this in only an impression of life in the underdeveloped lands. It is not life itself. There is still lacking the things that underdevelopment gives as well as those it takes away: the urinous smell of poverty, the display of disease, the flies, the open sewers. And there is lacking, too, a softening sense of familiarity. Even in a charnel house life has its passions and pleasures. A tableau, shocking to American eyes, is less shocking to eyes that have never known any other. But it gives one a general idea. It begins to add pictures of reality to the statistics by which underdevelopment is ordinarily measured. When we are told that half the world's population enjoys a standard of living "less than $100 a year," this is what the figures mean.

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*Such an estimate is, of necessity, highly conjectural. It takes in only 300 million of India's population and 50 million of Pakistan's, a charitable figure. It includes 50 million Arabs and 100 million Africans, a large underestimate. From South and Central America's poverty it adds in but another 50 millions. The remainder of the billion can be made up from mainland China alone. And we have kept as a statistical reserve the Afghans, Burmese, Indonesians, Koreans, Vietnamese -- nearly 200 million in all, among whom is to be found some of the worst poverty on the face of the globe.

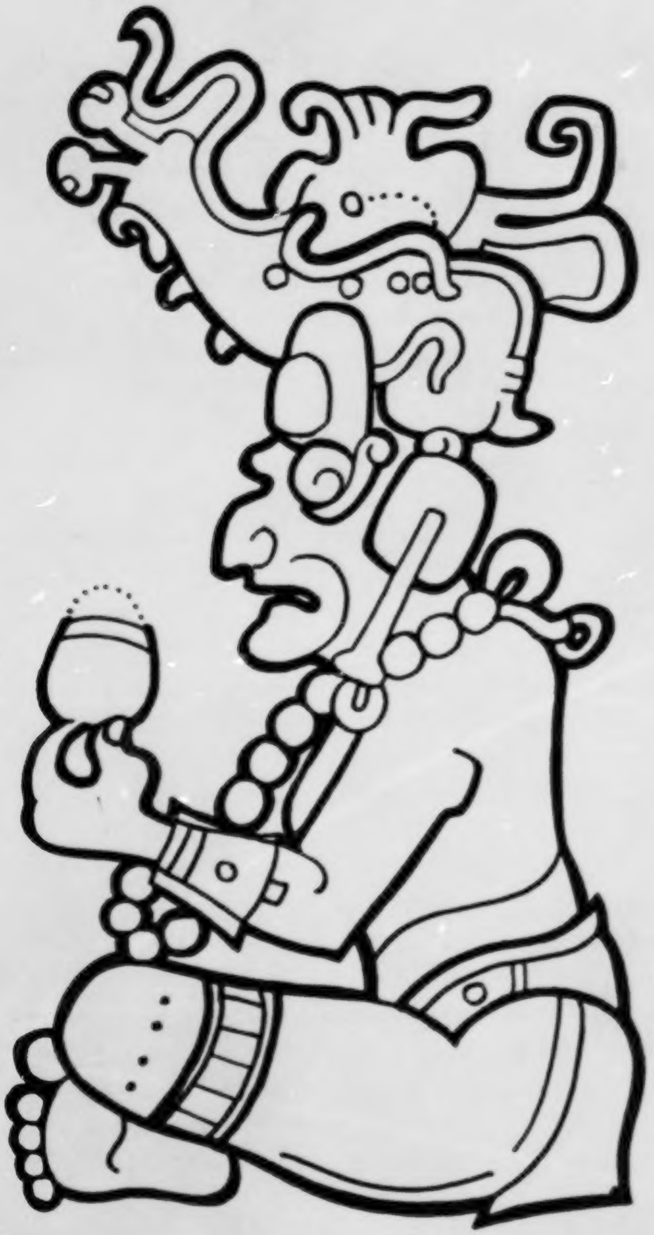


ILLUSTRATION: Itzamná, the Mayan god of learning and literature from The Chicano Heritage Coloring Book, produced by the Home Livelihood Program, Inc., 500 Marble N.E., Suite 222, Albuquerque, New Mexico 87110.

CHAPTER III

LESSON PLANS AND COURSE OUTLINES

Developing lessons and planning courses of study are an indispensable part of classroom teaching. Every teacher knows that for every hour spent presenting a lesson in the classroom, two are spent in preparing it. Creativity, research, and energy combine to produce material that, it is hoped, will interest and enlighten students.

The Latin American content lesson plans and course outlines presented in this section have all been developed by teachers. Most of them can be used as written, although in some cases you will undoubtedly want to adapt some of the material to fit the unique circumstances of your own classroom.

i

ILLUSTRATIONS at the beginning of each lesson or outline in Chapter III are from Design Motifs of Ancient Mexico by Jorge Enciso (iii - xiv) and from Pre-Hispanic Mexican Stamp Designs by Frederick V. Field (i - ii).

ii

RECENT MODERN MEXICAN PAINTING

by Neal Finer

In the following lesson Professor Finer has applied the key ideas approach to contemporary Mexican culture, in this case "Recent Modern Mexican Painting." The lesson is designed to serve as a model for teachers to develop further lessons on Latin American culture in general and Mexico in particular. The lesson emphasizes the use of multi-media methodology and has been tested by in-service and pre-service teachers in both monolingual and bilingual classroom settings in art, Spanish, ESL, and social studies. Professor Finer reports that, judging from student attitude inventories, the lesson contributes to developing cultural awareness, both cognitive and affective.

Key Idea

Recent modern Mexican painting (1950's-76) increasingly reflects international modern art trends blended with underlying indigenous, national accents -- producing a varied, sophisticated Mexican international style quite unlike the nationalistic muralism of the early modern period (1910-50's).

Student Objectives

1. To perceive the variety and sophistication of recent modern Mexican painting (1950's-76), quite unlike the nationalistic muralism of the early modern period (1910-50's).
2. To become aware of the international art trends that increasingly are blended with underlying indigenous, national accents -- producing a Mexican international style -- through observation of recent paintings by leading Mexican artists.

Material Checklist

1. Pictures of pop, op, abstract painting by Warhol, Vasarely, and Pollock.
2. Wall Chart - posterboard with the tentative hypotheses written out.
3. Pictures of five paintings by leading Mexican artists: Tamayo, Cuevas, Nierman, Friedeberg, and Toledo.
4. Dittos: Handout A - Guide to Five Recent Mexican Paintings; Handout B - Highlights of Recent Trends in Latin American Visual Arts.
5. Pictures of ten additional samples of recent modern Mexican painting.
6. Tape recordings of quotes by Jorge Manrique and Rufino Tamayo.

Activities

Introduction: Begin the lesson with the questions:

Q. What do you think when you hear the terms: modern art? modern painting? Inquire if students have seen examples of modern painting in their homes, in the school, or in an art museum? If so, ask them to describe the example they find most appealing to look at and tell why. Does it reflect a modern value, ideal, or cultural trend? Does it have an identifiable style, such as pop art, op art, abstract art? Inquire if students are familiar with these international art trends and refer to specific definitions of each (previously written on the blackboard). Note the value, ideal, or cultural trend each reflects:

a) pop art - art reflecting popular commercial values of contemporary life.
b) op art - art reflecting the optical, media-centered trend of modern culture.
c) abstract art - art with little or no reference to objects in nature, often reflecting the modern search for pure, ideal elements of design.

Show pictures to illustrate these definitions, e.g. Andy Warhol's Campbell Soup can - pop art; Victor Vasarely's repetitive circle in a square design - op art; Jackson Pollock's poured paint expressions - abstract art. (Sources: Faulkner, Art Today, 386-479; Fearing, Art and the Creative Teacher, 245, cover)

Development: Now have students apply these considerations to Mexican art.

Q. What do you think when you hear the terms: modern Mexican art? modern Mexican painting? Inquire if students have seen examples of recent modern Mexican painting (1950's-76) in books, media, museums, or in a firsthand visit to the country? If so, ask them to write a one-paragraph description of the type of painting(s) they recall, noting if it reflected an identifiable style, value, ideal, cultural trend, or some unique element that gave it a distinctive accent. Follow with a brief directed discussion, pointing out that these descriptive paragraphs can each be viewed as a tentative hypothesis on one aspect of recent

Mexican painting worthy of testing for accuracy. Summarize the discussion by proposing a tentative hypothesis on the overall nature of recent Mexican painting that will be tested for accuracy. Refer to a wall chart (a posterboard on which the tentative hypothesis is written):

> Recent modern Mexican painting (1950's-76) increasingly reflects international modern art trends blended with underlying indigenous, national accents -- producing a varied, sophisticated Mexican international style quite unlike the nationalistic muralism of the early modern period (1910-50's).

Proceed to an examination of evidence (visual and verbal) to prove or disprove the hypothesis.

Present a prerecorded tape quoting noted Mexican art critic Jorge Alberto Manrique on the over all nature of recent Mexican painting. (Source: Jorge Albert Manrique, "Contemporary Mexican Art," The Art Gallery: The International Magazine of Art and Culture, October-November 1975, 83-159):

> "Mexico is not an island as far as recent modern painting production is concerned. Mexico does have characteristic features and an individual way of doing things...Mexico participates in the contemporary art world... absorbing international trends but always accepting them by passing them through a filter of its own (national accents such as the emphasis on color and indigenous elements such as pre-Columbian design, symbolism, local concerns, values, etc.).
>
> It should be noted that although the nationalistic muralism continues to dazzle foreign observers and has some continuing government support...it is a dead letter in what might be called the informed world of Mexican art. The new and vigorous focus in Mexican painting stems from a rebellion by a few young painters in the mid 1950's who took issue with the smothering nationalism and limitations of muralism. This artistic rebellion appeared as a sudden stance for the freedom, depth, breadth of international art trends (and as a manifestation of the post World War II trend toward internationalization especially apparent in the economic programs initiated under President Miguel Alemán, 1946-52. Source: Parkes, A History of Mexico, 428-30, 439-40). However, not until 1966 with the exhibition (Confrontación "66") at Mexico City's Palace of Fine Arts did this new international movement receive official government acceptance and support as the new direction of Mexican painting. It was likewise the official death certificate to the previous domination by muralism. In view of the importance attached to this official sanction (stemming from the long historical tradition of patronage of the arts by the Spanish monarch and

later the government), since 1966 the international directions of Mexican painting have been steadily increasing in variety, sophistication, and acceptance by widening sectors of the population."

Show five pictures (or opaque projections) of recent paintings by these leading (Mexican international) painters: Rufino Tamayo, José Luis Cuevas, Leonardo Nierman, Pedro Friedeberg, and Francisco Toledo (Sources: Art Gallery, 83-159; exhibition catalogs -- for photos and texts -- as noted in the source list).

Distribute Handout A for students to read through (an illustrated, detailed background guide to these five works). As students view each painting, ask them to look for evidence or lack of evidence for the following (written on the blackboard):

a) international art trends - pop, op, abstract art, etc.
b) underlying indigenous, national accents - emphasis on color, pre-Columbian design, symbolism, local concerns, values, etc.

Through directed discussion, ask students to describe the blended (Mexican-international) style of each painting in light of the above two criteria.

Q. What (international or Mexican) value, ideal, or cultural trend does each work reflect? Does the painting appeal or not? Why?

Expand the focus on the variety and sophistication of the Mexican international style by showing ten additional pictures (or opaque projections) of paintings by these prominent artists: Pedro Coronel, Manuel Felguérez, Enrique Guzmán, Vicente Rojo, Fernando García Ponce, Juan Soriano, Brian Nissen, Francisco Corzas, Raúl Herrera, Kasuya Sakai (Source: Art Gallery, 83-159; exhibition catalogs in source list). Point out the broad range of new approaches; the depth of technical refinement; the freer plastic expressions in easel painting -- quite unlike the socio-politically oriented, representational approach of nationalist muralism. (Source: Finer, Mexican Experience, 41-47; Reed, Mexican Muralists).

Conclusion: Verify student progress by asking perceptual and descriptive questions based on the lesson objectives to determine the accuracy (or inaccuracy) of the tentative hypothesis on the overall nature of recent Mexican painting.

1. Q. On the basis of the evidence examined (visually and verbally), write a one paragraph description of how you now perceive the variety and sophistication of recent modern Mexican painting (1950's-76). Include how it differs from the earlier nationalistic muralism (1910-50's).
2. Q. On the basis of your observation (as well as Handout A and the detailed discussion) of five works by leading Mexican painters, select the two examples you felt most clearly illustrated the blending of international

art trends with underlying indigenous, national accents. Write one paragraph (for each work) describing in detail the blended elements.

3. Q. On the basis of the evidence (or lack of it), assess the accuracy (or inaccuracy) of the tentative overall hypothesis. Through directed discussion ask: how has your final assessment differed from your initial hypothesis?

Reinforcement: For added dimension, play a prerecorded tape quoting Rufino Tamayo (the reknown Mexican international painter) speaking on the development and future directions of the Mexican international style. (Source: José Y. Bermúdez, "A Word with Tamayo," Americas, August 1974, 33-38).

> "It has always been my hope and conviction that contemporary art in the Americas (Mexico in particular) would become increasingly more significant. Fortunately nationalism -- especially the trend that began in Mexico as a result of the 1910 Revolution -- is not as influential as it used to be. As you know, I was one of -- I was the first who rebelled against the narrow approach of muralism's extreme nationalism. I have always believed that art is the universal language to which we can add our own accents (national and local). To want to create and maintain a totally nationalist art is now more impossible than ever because of international communications. This is certainly true in Mexico where national mural painting (in the style of Rivera, Orozco, Siqueiros) no longer predominates...It had its day (made its contributions) and that day is now passed... It taught graphic lessons in social history and political propaganda but also sacrificed many of the truly fundamental, deeper values of painting and plastic expression. To me the new international style of painting in Mexico is now concerned with these deeper aspects...The future of this approach encompasses a very broad horizon with many directions to be explored...The younger Mexican painters are aware of their underlying indigenous roots but are no longer confined within the bonds of a national style of expression. They are aware of all that goes on internationally and are very talented...the future of Mexican painting is in their hands."

Follow up with an open-ended directed discussion, considering the wider implications of Tamayo's statements:

Q. Do you see this trend toward internationalism (with national or local accents) in the arts a uniquely Mexican experience? Do you know of parallel developments in other countries? (in the Americas, Europe, Africa, Asia, etc.) Distribute Handout B noting highlights of these new directions in the visual arts of Latin America. (Source: Catlin and Grieder, Art of Latin America Since Independence, Yale-University of Texas Exhibition Catalog.) Now assign students to search for graphic examples (in magazines, newspapers, etc.) of recent paintings in other countries that parallel the new directions observed in Mexico to be brought to class for further discussing and bulletin board display.

Sources:

Bermúdez, José Y. "A Word with Tamayo," Americas 8, no. 8 (August 1974): 33-38. (Excellent insights from Rufino Tamayo on the new directions of Mexican art.)

Catlin, Stanton L., and Terence Grieder. Art of Latin America Since Independence. Yale-University of Texas Exhibition Catalog. New Haven: Yale University Press, 1966. (Outstanding text and quality visualizations presenting an overview of the development of painting in Latin America, 1800-1965, emphasizing international parallels.)

Exhibition Catalogs of Contemporary Mexican Painters. Galería Misrachi, Génova 20, Zona Rosa, México, D.F. (Tamayo, Cuevas, Friedeberg); Galería Arvil, Hamburgo 241, Zona Rosa, México, D.F. (Toledo); Galería Juan Martín, Amberes 17, Zona Rosa (Toledo, Felguérez, V. Rojo, García Ponce, Corzas, Sakai); (Inés Amor's) Galería de Arte Mexicano, Milán 18, Zona Rosa, México, D.F. (Soriano, P. Coronel); Galería de Pintura Joven, Rio Marne 18, México 18, D.F. (E. Guzmán); Galería Pecanins, Hamburgo 103, Zona Rosa, México, D.F. (Herrera, Nissen); Galería Mer-Kup, Avenida Polanco 328, México, D.F. (Nierman, Cuevas); Perle Gallery, 1016 Madison Avenue, New York (Tamayo); B. Lewin Galleries, 266 N. Beverly Dr., Beverly Hills, California (Nierman, Tamayo); Covo de Iongh, 519 Sul Ross, Houston, Texas (Friedeberg, Toledo); Museo de Arte Moderno, Reforma y Ghandi, Bosque de Chapultepec, México 5, D.F. (General resource).

Faulkner, Ray, and Edwin Ziegfeld. Art Today. New York: Holt, Rinehart, and Winston, 1969. (Recent contemporary international art trends are treated in detail with clear illustrations of each.)

Fearing, Kelly, Clyde Martin, Evelyn Beard, and Nik Krevitsky. Art and the Creative Teacher. Austin, Texas: Benson and Company, 1971. (Innovative, well illustrated resource for concept development in art and social studies.)

Fernández, Justino. A Guide to Mexican Art, from Its Beginnings to the Present. Chicago, Illinois: University of Chicago Press, 1969. (A background work on Mexican art with good visuals.)

Finer, Neal. The Mexican Experience: Teacher's Guide and Resource Manual. Austin, Texas: Dissemination and Assessment Center for Bilingual Education, 1975. (An illustrated series of lessons on Mexican art and architecture at the secondary level based on the Key Ideas About Latin America, Austin: University of Texas

Latin American Curriculum Project, Bulletin 4, 1967, Clark Gill and William Conroy, Directors.)

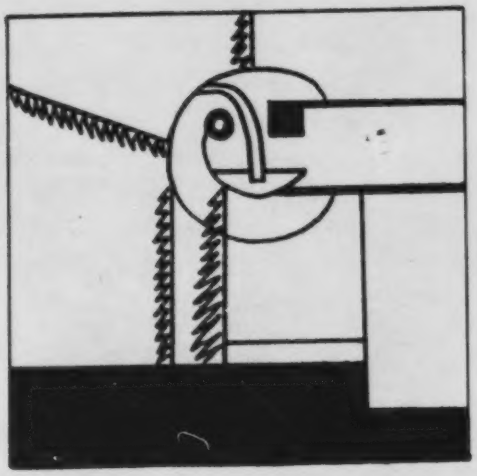
Manrique, Jorge Alberto. "Contemporary Mexican Art," *The Art Gallery: The International Magazine of Art and Culture* 19, no. 1 (October-November 1975): 83-159. (An essential, detailed overview of the recent Mexican international art scene with excellent photographic examples, produced by noted Mexican art critic and director of the University of Mexico's Instituto de Investigaciones Estéticas -- Jorge Manrique.)

Parkes, Henry Bamford. *History of Mexico*. Boston, Massachusetts: Houghton Mifflin, 1966. (Valuable historical reference.)

Reed, Alma. *The Mexican Muralists*. New York: Crown Publishers, 1960. (A well illustrated reference for the nationalistic aspects of muralism.).

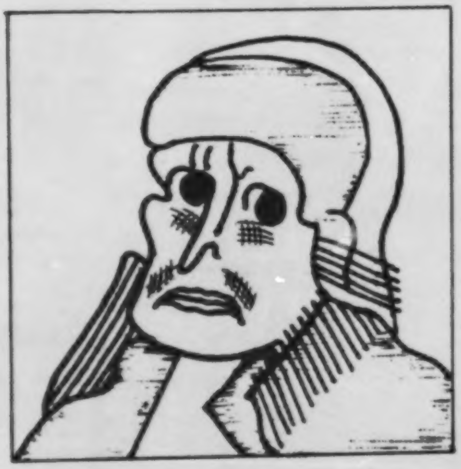
HANDOUT A

Guide to Five Recent Mexican Paintings:
- a) international art trends
- b) underlying indigenous, national accents



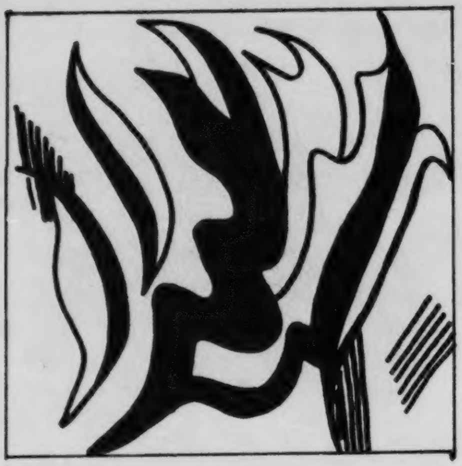
"Head" 1971

1) Rufino Tamayo -- internationally acclaimed Mexican colorist who is frequently ranked with Picasso, Braque, etc.
   - a) Note the abstract treatment of the head, broken into basic, pure geometric forms in keeping with the ideals of international cubism, similar to Braque.
   - b) Observe the muted organic colors and vibrant design that Tamayo attributes to the natural light of his native Oaxaca and fresh forms from his Zapotec roots.



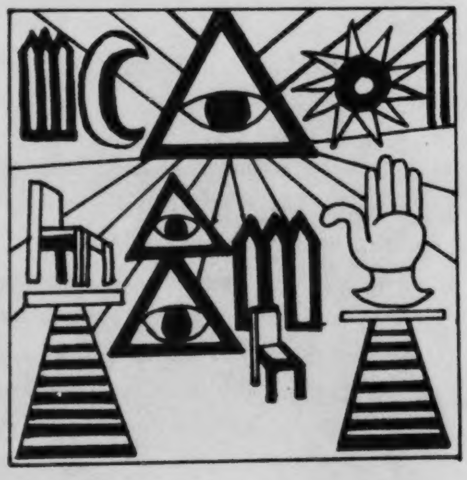
"Goya" 1969

2) José Luis Cuevas -- internationally recognized Mexican painter whose potential has been compared to Picasso.
   - a) Note the use of interpretative line drawing, combining abstract and realistic elements (like Picasso).
   - b) Observe the haunting eyes and morose mood of Goya reflecting Cuevas' own morose concern with human grotesqueness as seen in Mexico's lunatic asylums.



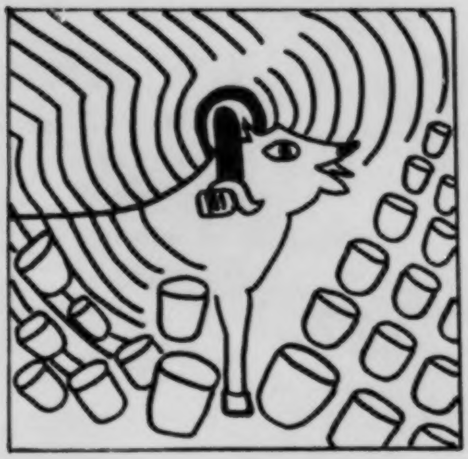
"Vuelo" 1970

3) Leonardo Nierman -- known internationally for his fiery poured paintings and sleek sculpture.
   a) Note the sophisticated use of poured paint designs reflecting a dynamic freedom, reminiscent of the abstract expressionism of Jackson Pollock.
   b) Observe the rich blend and sharp contrast of fiery colors reflecting the wide variety and volcanic intensity of colors found in the Mexican ambience.



"Isabela Católica"
1971

4) Pedro Friedeberg -- internationally recognized innovative painter and designer of "hand-foot" furniture.
   a) Note the "pop-art" treatment of two types of chairs (the standard square commercial type of chair and the unique, hand shaped, exotic type of chair reflecting two levels of contemporary values: manufactured crassness and natural organic beauty) reminiscent of Andy Warhol's reflection of popular values.
   b) Observe the use of pre-Columbian symbolism, e.g. sun and moon, pyramids, and eyes -- clear references to underlying cultural foundations and indigenous values.



"Cow of the 1,000 Pails"
1974

5) Francisco Toledo -- a young Mexican painter who is increasingly being recognized internationally. Tamayo has called Toledo "the best of the young Mexican painters who is becoming very important internationally."
   a) Note use of "op art" elements such as repeated spheres and undulating lines causing a retinal effect (as noted in the works of Victor Vasarely).
   b) Observe the use of earthen tones characteristic of his Indian artistic roots. Also, observe the national, social comment on contemporary Mexican consumerism with its heavy demand on cattle for milk production to meet the needs of the exploding population trend.

HANDOUT B

Highlights of Recent Trends in Latin American Visual Arts (1950s-1976)

Recent art trends in Latin America increasingly reflect the international art tendencies of innovation and experimentalism. Abstraction (particularly in painting) characterizes much of the plastic arts produced in Latin America since the 1950s. (It should be noted this tendency toward abstraction began appearing well before the 1950s -- with cubism in Argentina, German expressionism in Brazil, and modern experimentalism in Uruguay -- at the same time that Mexican muralism was flourishing). The recent visual arts reveal multiple levels of sophistication and great cultural diversity in Latin America; however, two common characteristics are apparent in the concern for: 1) freer, universal modes of artistic expression, and 2) individualized accents (national or local).

These innovative and experimentalist tendencies are apparent in the abstract works of Torres García (Constructivist) in Uruguay; Nemesio Antúnez (Pop Art), Echaurren Matta, and Jaime González in Chile; Armando Morales (Informalist) in Nicaragua; Fernando de Szyszlo (Expressionist) in Peru; Alejandro Obregón (Cubist), Eduardo Ramírez Villamizar, and sculptor Edgar Negret in Colombia; designer Carlos Villanueva (Integration of the Arts), Narciso Debourg, Carlos Cruz Díez, Jesús Rafael Soto, and Alejandro Otero (Op Art, Kinetic Art) of Venezuela; Marta Boto, Antonio Asis, Luis Tomasello, García Rossi, and Julio Le Parc (Op Art), Carlos Squirru and Marta Minujín (Pop Art-Social Irony), Ernesto Deira, Rómulo Macció, Noé, del Vega, Seguí (Neo-Figurist), Clorindo Testa and Mario Pucciarelli (Informalist, Free, Intuitive Abstractions), Sara Grillo, and Fernández Muro of Argentina; Carlos Mérida, and Rodolfo Abularach of Guatemala; printmaker Oswaldo Goeldi, designer Oscar Niemeyer, Manabu Mabe (Informalist), engraver Livio Abramo, Wesley Lee (Magic Realism), and Marcello Grassman of Brazil; María Luisa Pacheco (Informalist) in Bolivia; José Ignacio Bermúdez, Jorge Camacho, Wilfredo Lam of Cuba.

iii

COMPARING TEXAS AND LATIN AMERICA

by Karen Deane Moore

"Comparing Texas and Latin America" is arranged as a two-week teaching unit to be worked into the framework of seventh year Texas History classes. It involves comparing the known Texas port city, Houston, with selected Latin American port cities. Three objectives are undertaken: 1) comparing the stereotyping of both Texans and Latin Americans; 2) deriving symbols for Houston and the Latin American cities; and, 3) comparing and discussing statistical information in specified areas.

In addition to the unit, there are instructions on how to develop a slide presentation on stereotyping.

This unit may be worked into the Texas History curriculum at the teacher's discretion. Suggested teaching activities for each of the three objectives are included in the unit.

PRE-UNIT ASSUMPTIONS:

1. The students have been made aware prior to undertaking this lesson of at least three reasons why a Texan should become acquainted with Latin America. The main idea here is that Latin America and the United States (Texas in particular) are important to each other politically, economically, and culturally.
2. Students have been introduced to Latin America and its geographic locations. This can be implemented by using transparencies such as "Western Hemisphere"[1] and "The Americas" and "Latin America - Its Regions."[2]
3. The meanings of the following words have been adequately defined for the students' purposes.
    a. culture
    b. stereotype
    c. symbol
    d. statistics
4. Prior correspondence has been initiated with governmental agencies such as consuls of the individual nations to receive statistical information, brochures and perhaps

liaison established with schools or agencies which could help promote pen pal type relations.

Note: This effort might be coordinated with the language department.

Title

Houston, Texas, as Compared to Selected Latin American Cities. (The port cities of Porto Alégre, Brazil; Guayaquil, Ecuador; San Pedro Sula, Honduras; Veracruz, Mexico, were selected for this study.)

Rationale

An understanding of another culture may be acquired by comparing the attitudes and institutions of a known culture with an unknown culture.

Grade Placement

Seven

Description

The unit is a comparative study of contemporary urban society. Generalities concerning family life with some statistical information will be required. The length of time for this unit of study is approximately two weeks.

Objectives

I. The student will be able to discuss stereotyping of the Texan and the Latin American.

II. The student will be able to determine symbols (1 or more) for the city.

III. The student will be able to compare and discuss general and statistical information in at least 10 of the following areas:

   A. Overall population
   B. Climate
   C. Outstanding physical land features
   D. Major industries
   E. Average family income
   F. Education
   G. Family size
   H. Leisure activities
   I. Sports
   J. Housing
   K. Religion
   L. Music
   M. Popular foods
   N. Art

I. Suggested approaches for Texan/Latin stereotyping

   A. Slides depicting scenes and people (can be done with just people, who have a wide variety of physical characteristics). Slides are accompanied by the background music "Everything is Beautiful."

Indicate to the class that each slide will depict some aspect of either Texas or Latin America.

Students should number their papers corresponding to the number of slides to be shown. Place a T beside the number if the slide depicts Texas. Place a LA if the slide depicts Latin America.

After the showing the students should be given the answers. The slides can be an actual mixture of Texas/Latin America or perhaps better only Latin America.

This should lead to a discussion/debriefing session. Teacher should use inquiry questions such as:

1. What do the results indicate about Texas?
2. What do the results indicate about Latin America?
3. What generalizations can we make about the population in Texas and throughout most of Latin America?
4. How do the slides affect the traditional mental stereotypes of both Texans and Latin Americans?

B. 1. Ask each student to draw his mental image of a "typical" Texan.
   2. Ask each student to draw his mental image of a "typical" Latin American.
   3. Collect and select a few of the drawings that are particularly representative.
   4. Ask the students of the selected drawings to explain why they portrayed the subject in that manner. (Usually the "typical" Texan drawings portray wealth, cowboy image, tallness, etc.) (The "typical" Latin American is often portrayed as dirty, lazy, revolutionary, etc.)
   5. The class should be polled to see how many of the native Texans fit the stereotype of the "typical" Texan.
   6. "Ultimately this reaches the conclusion that the 'typical' Texan is mythical."
   7. "Then submit to the class that perhaps the stereotype ascribed to the Latin American is also less than accurate."[3]

C. Overhead transparencies depicting stereotypes of Latin Americans and North Americans can be used either as an introduction or summary to stereotyping.[4]

II. Suggested approach for symbolizing the cities

A. 1. Each student in the class is asked to write 5 symbols of Houston down on paper and told that he must be prepared to defend each of his choices.
   2. The class is then divided into 5 groups of approximately four students per group.

3. Each group is asked to reach a concensus on 3 symbols for Houston.
4. A spokesperson for each group will present the group's reasoning for each symbol before the whole class.
5. All suggested symbols will be written on the board and the class then votes on the 3 choices that they feel best symbolize Houston. (Likely answers will be: Astrodome, Port of Houston, Space City, etc.)
6. Each of the 5 groups is assigned the task of determining at least 1 symbol for their particular Latin American city based on subsequent research.

III. Suggested approaches for comparing and discussing the general and statistical information.

A. Speculation: Each of the five groups is asked to compile a list of their mental image(s) of Latin America in the following categories:

1. Climate
2. Major industries
3. Family size
4. Education
5. Average family income
6. Leisure activities
7. Popular sports
8. Type of housing
9. Religion
10. Popular foods

The list will be kept by the group to be used as a comparative instrument after research has been completed.

B. From the resource materials (see bibliography herewith) placed in the classroom, the five groups will research their respective cities. This gathering of information may also be based in part on the direct correspondence previously initiated with pen pals or governmental agencies.

C. The groups could be asked to compile a Latin American City Chart such as:

LATIN AMERICAN CITY CHART

City: population:
Country: population:
Region:
Outstanding Physical Features:
People:

and so on down the list.

D. Particularly creative students or ones who prefer to work alone or for extra credit might create a fictional correspondence between a 7th-year student in Houston and a child or comparable age in the Latin American city. The correspondence should evolve around day to day events, recreation, and so on. However, the account must be based on research and readings.

E. The particularly creative student might compose a short story based on a typical day or week in the life of a student in the Latin American city.

IV. Culminating Activities
  A. The entire class meets.
    1. The Houston group submits its norms or findings in the various categories.
    2. The Latin American city groups present their findings.
    3. Inquiry questioning such as:
      a. How do their lives differ from or resemble your own?
      b. Do the Latin American cities differ from one another? How? Why?
      c. Why do these differences and similarities exist?
  B. Students are asked to view their original speculations about Latin America and to compile a new list that will demonstrate the learning that has taken place. One observation that they should discover is that most Latin American cities differ also and that single statements can seldom be made for all of the cities.

Footnotes

[1] Clark C. Gill, director, Contemporary Inter-American Relations Instructional Unit No. 2, Latin American Curriculum Project (Austin: University of Texas, 1968). Available from ERIC.

[2] Clark C. Gill and William B. Conroy, Geographic Setting and Historical Background Unit I, Latin American Curriculum Project (Austin: University of Texas, 1967). Available from ERIC.

[3] Cecil Robinson, With the Ears of Strangers (Tucson: The University of Arizona Press, 1963), pp. 31-66.

[4] Latin American Studies Association, Gainesville, Florida, It's the Image That Counts - Cartoon Masters for Latin American Study (Albuquerque: University of New Mexico, 1976).

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TEXAS/LATIN AMERICAN STEREOTYPING SLIDE PRESENTATION

Materials

1. Slides depicting scenes and/or people (children are the most effective)
2. Cassette tape of the song "Everything is Beautiful"
3. Optional: hand out paper for students prenumbered to correlate with the slide numbers

Teacher Preparation

Locate pictures (preferably in color) of scenes and people of Latin America and/or

Texas. Use these to prepare slides.

Instructions for Using

Indicate to the class that the slides depict either Texas or Latin America. Students are instructed to place a T beside the number if Texas is indicated on a particular slide and LA if Latin America is depicted.

The slides are shown while the music plays in the background.

When the slide presentation is completed, give the students the answers. The slides may be an actual mixture of Texas/Latin America or perhaps better all Latin America. Typically the students will discover that it often is difficult to determine the Texas scene from the Latin American.

This should lead to a discussion/debriefing session.

1. What do the results indicate about Texas?
2. What do the results indicate about Latin America?
3. What generalization can we make about the population in Texas and throughout most of Latin America?
4. How do the slides affect the traditional mental stereotypes of both Texans and Latin Americans?

Suggested General Sources for Obtaining Slide Materials:

Texas--Land of Contrast from the Texas Highway Department

Land of Enchantment Series

Time-Life Series

Jesse F. Sargent, Kids of Columbia (Reading, Mass.: Addison-Wesley, 1974.) Black/white photos.

Helen Schreider and Frank Schrieder, Exploring the Amazon (Washington, D.C.: National Geographic Society, 1970.)

National Geographic magazine

Travel magazine

Texas Highways magazine

Brochures from travel bureaus (however, these tend to stress the exotic)

Many other suitable illustrated books may be available in the children's section of most public libraries.

Recording:

Neil Sedaka, Sedaka Live in Australia (RCA) "Everything Is Beautiful."

Materials and Teaching Aids:

The following are suggested in addition to normally accessible encyclopedias and atlases. Most of the listings are geared to the intermediate and junior high student.

Latin America in general:

Alexander, Robert J. *Latin America*. Rev. ed. New York: Scholastic Magazines, 1967.

Carls, Norman, and Frank E. Sorenson. *Knowing our Neighbors in Latin America*. New York: Holt, Rinehart and Winston, 1964.

Lindop, Edmund (with Ernest W. Tiegs and Fay Adams). *Life in Latin America*. Boston: Ginn, 1964.

Preston, Ralph D., and John Tottle. *In Latin American Lands*. Boston: D. C. Heath, 1967.

Brazil:

Bishop, Elizabeth, and the Editors of *Life*. *Brazil*. Rev. ed. New York: Time, Inc., 1967.

Bowen, David. *Hello Brazil*. New York: Norton, 1967.

Brown, Rose. *The Land and People of Brazil*. Rev. ed. Philadelphia: J. B. Lippincott, 1960.

Carpenter, Allan. *Brazil*. Chicago: Children's Press, 1968.

Kendall, Sarita. *Looking at Brazil*. New York: J. B. Lippincott, 1974. Good colored photographs.

Manning, Jack. *Young Brazil, Children of Brazil at Work and Play*.

Marshall, Andrew. *Brazil*. New York: Walker and Co., 1966.

Seegers, Kathleen. *Brazil, Awakening Giant*. Camden, New Jersey: Thomas Nelson, 1967.

Sheppard, Sally. *The First Book of Brazil*. Rev. ed. New York: Franklin Watts, 1972.

Wagley, Charles. *An Introduction to Brazil*. Rev. ed. New York: Columbia University Press, 1971.

Honduras:

Carpenter, Allan, and Tom Balow. *Honduras*. Chicago: Children's Press, 1971.

Colvin, Gerald. *The Lands and People of Central America*. New York: Macmillan.

Honduras. Pamphlet, American Nations Series. Washington, D. C.: Organization of American States, 1967. 25 cents.

Markum, Patricia Maloney. *The First Book of Central America and Panama*. New York: Franklin Watts, 1963.

May, Charles Paul. *Central America*. Toronto, Canada: Thomas Nelson, 1966.

Nevins, Albert J. *Away to Central America*. New York: Dodd, Mead, 1967.

Waggoner, George Rand, and Barbara Ashton Waggoner. *Education in Central America*. Lawrence: University of Kansas Press, 1971.

Weddle, Ken. *Honduras in Pictures*. New York: Sterling, 1969. Very good.

West, Robert C., and John P. Augelli. *Middle America: Its Land and Peoples*. Englewood Cliffs: Prentice-Hall, 1966.

Yates, Howard. *How People Live in Central America*. Chicago: Benefic Press, 1964.

Mexico:

Calvert, Peter. The Mexicans, How They Live and Work. New York: Praeger Publishers, 1975. Excellent.

Carlson, Loraine. Mexico: An Extraordinary Guide. Chicago: Rand McNally and Co., 1971.

Credle, Ellis. Mexico, Land of Hidden Treasures. Camden, New Jersey: Thomas Nelson, 1967.

Crow, John Armstrong. Mexico Today. Rev. ed. New York: Harper and Row, 1972.

Epstein, Sam, and Beryl Epstein. The First Book of Mexico. Rev. ed. New York: Franklin Watts, 1967.

Hancock, Ralph. Mexico. New York: Macmillan, 1964.

Hobart, Lois. Mexican Mural. New York: Harcourt Brace, 1963.

Gómez, Barbara. Getting to Know Mexico. New York: Coward-McCann, 1959.

Johnson, William W., and the Editors of Life. Mexico. New York: Time, Inc., 1966.

Larralde, Elsa. The Land and People of Mexico. Philadelphia: J. B. Lippincott, 1964.

Nevins, Alvin J. Away to Mexico. New York: Dodd, Mead, 1966.

Nolan, Barbara. Mexico is People. New York: Charles Scribner's Son's, 1973.

Ross, Patricia Fent. Mexico. Grand Rapids: The Fideler Co., 1965.

Sánchez, George I. Today's World in Focus: Mexico. Boston: Ginn, 1961.

Wood, Frances E. Mexico. Chicago: Children's Press, 1964.

Texas:

Stanley A. Arbingast et al. Atlas of Texas. Bureau of Business Research, The University of Texas, Austin, 1971.

Texas Almanac. The Dallas Morning News.

Ecuador:

Carpenter, Allan, and Tom Balow. Ecuador. Chicago: Children's Press, 1969.

Image of Ecuador. Washington, D.C.: General Secretariat, Organization of American States. 25 cents. Excellent pamphlet.

Johnson, William W., and the Editors of Life. The Andean Republics. New York: Time, Inc., 1965.

Linke, Lilo. Ecuador: Country of Contrasts. New York: Oxford University Press, 1964.

May, Charles Paul. Peru, Bolivia, Ecuador, The Indian Andes. Toronto, Canada: Thomas Nelson, 1969.

Sumwalt, Martha Murray. Ecuador in Pictures: Visual Geography Series. New York: Sterling Publishing Company, Inc. Good photographs.

A short, concise history of Spanish colonization in Florida and the Spanish system of governing in the New World are related in the following lesson plans. Discussion questions and a bibliography are included for student and teacher utilization.

LESSON I: THE SPANISH SETTLEMENT OF ST. AUGUSTINE, FLORIDA

by Monte Adkison

An often ignored chapter in our nation's history is its Spanish heritage. The oldest city in the United States, St. Augustine, Florida, was and perhaps remains the northeastern corner of Latin America. This Spanish settlement in the New World, founded on September 6-8, 1565, existed forty-two years before Jamestown and fifty-five years before Plymouth! Today the city is undergoing extensive restoration so that this Spanish heritage can be displayed with pride to the thousands of tourists who visit the city annually.

La Florida was discovered by Ponce de León in 1513. By the year 1561 there had been six unsuccessful attempts to establish a Spanish colony in the region, which at that time extended north to Newfoundland and westward indefinitely from the Atlantic Ocean. Philip II, King of Spain, desired the colonization of Florida for several reasons: (1) he strongly believed that Florida belonged to Spain by right of discovery and papal decree, (2) French Huguenots (Protestants) had erected a fort and established a colony at Fort Caroline at the mouth of the present-day St. John's River in Florida and therefore "heretics" threatened to convert the Indians in the area, and (3) French pirates threatened the treasure-laden Spanish fleets enroute from Vera Cruz to Spain that twice a year navigated the treacherous Bahama Channel and the Gulf Stream along the east coast of the Florida peninsula before finally crossing the Atlantic. A garrisoned settlement would provide protection for Spain's claims in the New World.

Unsuccessful attempts at Spanish colonization in Florida, thwarted either by hurricanes or hostile Indians, pirates or the terrain, caused Philip II in 1561 to openly express doubt Florida was any longer worth the expense and effort of colonization. Spain's most experienced naval commander, Pedro Menéndez de Avilés, agreed that Florida's low, sandy shoreline, lack of resources, and too shallow harbors provided too many obstacles to permit successful settlement of a colony. Several factors caused both King Philip and Menéndez de Avilés to change their minds and attempt another settlement in Florida. Through diplomatic sources in the spring of 1565, the king learned that the famous French sea captain, Jean Ribault, was assembling a fleet to reinforce and expand the French settlement at Fort Caroline and angrily considered such an act a serious foreign encroachment upon Spanish territory. He determined to dispatch a Spanish fleet to destroy Fort Caroline and secure Florida once again for Spain. Menéndez de Avilés, who in 1554 had been appointed captain general of the Spanish treasure fleets, approached the king and asked permission to search for his only son, who had not been found after a shipwreck off the coast of Florida in 1563. King Philip proposed his mission to Menéndez, who accepted. He was appointed Adelantado de la Florida, governor of the entire province and official representative of the sovereign himself. The royal asiento, or contract, was presented to Menéndez on March 20, 1565; it guaranteed him a salary, in addition to a 165-sq.-mile tract of land in Florida and two pearl fisheries, in exchange for his missionary and military responsibility to the settlement.

Captain General Menéndez sailed from Cádiz, Spain, on June 29, 1565, and after being forced to return to port by severe storms finally set sail again several days later with an enlarged company that consisted of 1,504 soldiers, locksmiths, millers, priests, shoemakers, tanners, silversmiths, and farmers, some with wives and children. Menéndez intelligently recruited men skilled in farming and hunting because it was a lack of these skills that caused earlier expeditions to have difficulty living off the land. In addition, Menéndez took several hundred head of livestock, along with seeds and plants.

Menéndez's fleet was scattered by a storm but, after a stop in Puerto Rico to replenish provisions, sailed again and first sighted land at Cape Canaveral, Florida, on August 28, St. Augustine's Day. Continuing along the shoreline farther north, the adelantado came upon a harbor where an Indian settlement existed named Seloy. Menéndez named the harbor St. Augustine because it was on that saint's feast day that he first sighted land. He then continued north up the Floridian east coast, where he sighted four French warships containing reinforcements for Fort Caroline. A brief battle followed and both sides retreated, without losses. Menéndez set his ships at full sail and on September 6 returned to the harbor of St. Augustine just off the Indian village of Seloy.

On September 8, 1565, the general came ashore, knelt, and kissed a cross in a formal ceremony to claim St. Augustine for Spain, and a solemn Mass was conducted. The Spaniards christened their landing site Nombre de Dios (name of God) and built a mission there, the first Christian mission to the North American Indian. Everyone present swore allegiance to Menéndez as governor of the province, and the Indians of Seloy were given a feast after the ceremony.

Menéndez's mind was still on the French, as he had seen the French fleet earlier fleeing south down the Florida coast. Reasoning that Fort Caroline would be weakly garrisoned, Menéndez, after a solemn Mass on September 16, 1565, led five hundred men through drenched swamplands and flooded marshes to capture Fort Caroline. He had been right. When he arrived at the French fort, it was occupied by only 150 soldiers, some aritsans, and women and children, as Ribault and his troops had taken all the able-bodied soldiers to attack St. Augustine. In less than an hour after Menéndez's men arrived, the fort was captured and 130 Huguenots were killed (women and children not in arms were spared), while not a single Spaniard was lost. Menéndez renamed the fort San Mateo, garrisoned it, and departed for St. Augustine.

On his reutrn to St. Augustine, a group of friendly Indians informed Menéndez of many white men who could not ford Matanzas Inlet (south of St. Augustine) because it was too deep. Menéndez, under order of the king to "kill all heretics," left with forty men in that direction. Two hundred and eight Frenchmen were on shore and approached Menéndez and explained that they were shipwrecked, all members of Ribault's crew and all Calvinists. Eight who said they were Catholics were separated and sent to St. Augustine. The other two hundred men were marched to a line that the general drew on the sandy beach and slain there. This and the following episode explain how Matanzas, which means "slaughters," got its name.

Menéndez barely had time to return to St. Augustine when again Indians reported that a group of Christians were stranded at Matanzas Inlet. Menéndez returned there, where Jean Ribault and 350 men were on the beach. The Frenchmen offered money for their lives, but Menéndez refused. The men were brought before the Spaniards, ten at a time with their arms tied behind them, and asked if they were Catholics or Calvinists. All but sixteen were put to the knife. Those saved were fifers, drummers, trumpeters, and four who said they were Catholics. This occurred on October 12, 1565, thirteen days after the previous massacre. So the French threat was destroyed.

July 20 of 1567 found Menéndez in Spain reporting to the king on the happenings in Florida. Menéndez had settled seven locations: three forts (St. Augustine, San Mateo, and San Felipe) and four villages (Ais, Tequesta, Carlos, and Tocobaga). Menéndez took six Indians with him back to Spain and presented them to the king, who was greatly pleased, as was the Council of the Indies. Menéndez was honored in Madrid and his hometown, Avilés, where he made a triumphant return. After 1567 Menéndez remained in service to the king in Spain but suffered from economic problems, personal as well as those of settlements in Florida, on which he spent his own fortune. He died in Spain on September 17, 1574, so poor that the conditions of his own will could not be fulfilled. His nephew, Pedro Menéndez Marques, ruled as governor until another governor was appointed the following year. Thus the only Spanish settlement on the Eastern coast of the United States was established, and Florida remained under Spanish control for the next two centuries. The control was precarious and subjected to the dangers of foreign invasion, hostile Indians and pirates, poor soil, and economic problems.

The remainder of St. Augustine's early history reflected events in Europe. Spain's sea and colonial powers were declining while England's were growing. The success story of St. Augustine is best reflected by its own missions and the conversion of Florida's Indians to Christianity. The Franciscans reached Florida in 1573 and by 1655 the Franciscan order had established thirty missions and claimed 26,000 converts. As a military outpost, St. Augustine was subjected to numerous raids and burned to the ground several times. In 1763, Britain and Spain signed a treaty that, in effect, traded Florida for Cuba and ended the first Spanish period in Florida. When the Spanish left, there were 3,046 residents at St. Augustine.

Sources and suggested reading:

Dovell, J. E. Florida - Historic, Dramatic, Contemporary, vol. I. New York: Lewis Historical Publishing, Inc., 1952.

Gannon, Michael V. The Cross In the Sand. Gainesville, Florida: University of Florida Press, 1966.

Tebeau, Dr. Charlton W., and Ruby Leach Carson. Florida: From Indian Trail to Space Age. Delray Beach, Florida: Southern Publishing Co., 1965.

Films: 16mm. "St. Augustine, The Oldest City," Oxford Films, 28 minutes.

Discussion Questions

1. Define adelantado, asiento, matanza.
2. For what reasons was Florida sought for the establishment of a Spanish colony?
3. Why had early attempts to colonize Florida failed?
4. What did Spain contribute to the New World?
5. Why did Menéndez's mission succeed?
6. Who were the Huguenots?
7. How does the story of St. Augustine compare to the historical settlement of the state in which you live?
8. Locate St. Augustine on a map of the United States. Describe what you think the oldest city in the U.S. is like.
9. Should we be proud of our nation's Spanish heritage? Explain your answer.
10. In the article, Menéndez is ordered by the King to "kill all heretics." Should people ever disobey an order when it goes against their moral principles?

LESSON II: LIFE IN SPANISH FLORIDA, 1565-1763, AT ST. AUGUSTINE, FLORIDA

by Monte Adkison

Spanish colonial life centered on the two officially sponsored institutions in Hispanic Florida, the missions and the *presidios*. The missions functioned to Christianize the Indians and secure the distant provinces of New Spain for the Mother Country, while the presidios provided protection against attacks by Indians and foreigners.

The presidio at St. Augustine consisted of a fort, a garrison of soldiers, and families who developed farms extending outward from the military post. The importance of the fort itself was acknowledged after an attack on St. Augustine in 1668 by the British pirate Robert Searles. The looting of public buildings and homes and the slaying of sixty Spaniards resulted in the decision to build a new fort, and in 1672 construction began on the Castillo de San Marcos. Overlooking the harbor, the Castillo de San Marcos was constructed of *coquina*, a rock composed of seashells compressed over time. It was quarried on nearby Anastasia Island. Completion, accomplished by the labor of prisoners brought from Mexico and of Guale, Apalachee, and Timucuan Indians, took about twenty-four years, including the erection of the surrounding sea wall. After the construction of this *castillo* the military became an especially dominant factor in town life. The fort was never captured, despite numerous attacks, because cannon balls would merely stick in the coquina walls and could not penetrate or shatter them. The fort still stands today, surrounded not only by a coquina wall but by a long and interesting history as well.

As early as 1573 a *cédula real* (royal letters patent) provided St. Augustine with the first community building and development plan in the United States. This *cédula* established the location of the town plaza in relation to the harbor, the layout of the streets, and the location of the cathedral and major buildings. The first hospital in the United States was built in St. Augustine in 1597. Prior to 1675 most of the houses and buildings were made of wood, which explains why they do not remain today. After 1600 tabby, a mixture of lime from burned oyster shells and sand, was used in some construction. After 1672, when the coquina quarries were functioning to build the Castillo de San Marcos, this stone gained popularity in house construction, and by the mid 1700s almost all public buildings and the walls around private residences were composed of coquina and have survived the centuries remarkably well.

After the crudely-thatched palmetto huts of the mid-1500s, architecture in Spanish Florida evolved into a relatively simple style consisting of one or two stories of rectangular shape. The north walls were windowless to provide protection against the cold north winds. The other walls had small windows, each covered with an oiled cloth flap. Floors were always of packed earth or shells because dampness caused wood to rot quickly. Patios and gardens containing flowers, vines, vegetables, and shrubs brought from Spain faced south, and the most conspicuous feature of the architecture was the overhanging balcony, which overlooked the narrow cobblestone streets below. Few fireplaces existed in the homes during the first Spanish period, and cooking was mostly done outside. Small tables that contained basins built into them held hot coals for warming individual rooms.

Spanish occupation introduced grape arbors, citrus fruits, and figs to the United States. Corn and tobacco were borrowed from the Indians, and the diet of the early colonists depended on what was available in the area, such as oysters, shrimp, and turtles, and an abudance of wild game. Livestock and seed grain were originally brouht to St. Augustine from Spain as food supplies, but food shortages due to loss to the Indians or consumption by an increased prisoner population depleted this source of food early, forcing the Spanish to learn to live off the available food supply in the area.

The church was the social center of the community. Processions and parades were held for gubernatorial inaugurations and visitations of high church officials. The parish of St. Augustine has the earliest parish register, which consists of fifteen volumes with the records beginning January 1594. The oldest surviving United States family record is Solana. Today these records provide an excellent history of life in Spanish Florida through recorded marriages, births, baptisms, and deaths.

Fiestas centered on the town plaza. Children watched as men strummed guitars and people engaged in folk dances. The ladies wore bright-colored dresses, *mantillas*, tall combs in their hair, and lace shawls. Such fiestas still occur at St. Augustine during Easter Week in the narrow streets, which have retained their Spanish names.

Among early residents of St. Augustine were Negro slaves who were brought to Spanish Florida by Menéndez in the late 1500s, thus establishing the institution of slavery fifty years before it was introduced at Jamestown by the British. Slaves in Spanish Florida, however, were the property of the king and slaves were required to convert to Catholicism. The Negro population grew as slaves escaped from the Carolinas and Georgia in the 1700s and lived in villages outside of St. Augustine.

The local government of Spanish Florida followed the general pattern of New Spain and nominally was under the jurisdiction of the viceroy in Mexico City. However, St. Augustine, because of its geographical remoteness, was virtually independent. The governor, appointed by the king, held absolute power. The term of the governor was usually for six years, and a lieutenant governor, appointed by the governor, guarded the interests of the colony when the governor was not present. The governor appointed all of the major officials, which in Florida consisted of treasurer, accountant, and notary. In St. Augustine, Menéndez had established a cabildo or local representative body. Even though the members were appointed by the governor, the body did engage in self-government and appears to have represented the interests of the citizens in St. Augustine.

When the colony was ceded to the British in 1763 there were only slightly over 500 families living in Spanish Florida. Records show the Spanish left 3,096 residents - 961 men, 798 women, and 1,337 children. Due to the surroundings of the tropical wilderness as well as the presence of hostile Indians and pirates, life in Spanish Florida was not easy. The activities of the men usually centered on their duties at some remote military outpost, and the women were kept busy with household chores, which primarily consisted of gathering and preparing food and making clothes and the beautiful laces the Spanish were famous for.

A unique adaptation to life in Spanish Florida was the result of brave Spanish citizens conquering the untamed Florida wilderness. Their survival ensured many valuable contributions to our American heritage. Today this sleepy Florida coastal town (population approximately 23,000) is trying to preserve its Spanish heritage through restoration projects and campaigns to increase cultural awareness.

Sources:

Conly, Robert L. "St. Augustine, Nation's Oldest City, Turns 400," National Geographic 129, no. 2, (February, 1966).

Dovell, J. E. Florida - Historic, Dramatic, Contemporary. New York: Lewis Historical Publishing Co., Inc., 1952.

Gannon, Michael V. The Cross in the Sand. Gainesville, Florida: University of Florida Press, 1966.

Discussion Questions

1. Define presidio, castillo, cédula, coquina, mantilla, cabildo.
2. What two institutions in colonial Spanish Florida did life's activities center around?
3. What obstacles did the early Spanish settlers face?
4. How was Spanish Florida organized politically?
5. How did social organization in Spanish colonies differ from that of English colonies?
6. Because of the remotemess of the Florida colony many adaptations to the environment occurred. What were some examples of these?
7. How did life in Spanish Florida differ from other Spanish settlements in the Western United States?
8. Are the Spanish contributions to our culture important? Explain your answer.

9. Suppose you are a businessman opening a new business in the area of St. Augustine. The local historical preservation board states that any new building constructed must conform to the Spanish style of architecture in the area. How would you feel about this? Explain your answer.
10. Is cultural awareness good? Explain your answer.

vi

CONTRAST AND DIVERSITY WITHIN LATIN AMERICA: AN INQUIRY LESSON

by Michael L. Tolbert

This inquiry lesson was developed by Michael L. Tolbert, a supervisor of Social Studies student teachers and a Ph.D. candidate in Curriculum and Instruction at The University of Texas at Austin.

It involves a slide presentation stressing the diversity found within Latin America. Through a carefully planned inquiry session, students will have the opportunity to discuss the contrasts in government, social institutions and classes, geography, international relations, etc. as well as provide input in designating topics to be studied. This may be adapted to any grade level and is interdisciplinary.

Introduction

One problem encountered in teaching about Latin America is its extreme diversity. In planning units, it is important to instill in students an early understanding of the differences and contrasts found in Latin America, from economic development and political systems to modes of dress and languages, without confusing students with an overabundance of facts and detailed explanations. One way to generate interest in and an awareness of Latin America's diversity, while also identifying some common themes to guide the unit, is to present a slide show, followed by an inquiry discussion.

This presentation offers two advantages: 1) a general introduction to Latin America, and 2) a method whereby teachers can single out certain themes or problems that can be developed into a Latin American study unit. Through a carefully planned inquiry discussion, the lesson provides opportunities for considerable student input in designating topics to be studied, as well as learning and teaching methods to be implemented. This introduction is designed to be used by teachers in a variety of disciplines and grade levels.

Objectives

1. to stimulate interest in Latin America through an understanding of:
    a. elements of diversity within the region
    b. common themes or problems that provide foci for the unit
2. to provide a means by which student interests can be considered in planning a unit on Latin America

Level/Subject Field

Elementary through Secondary
Social Studies and Language Arts

Materials

1. 20-30 pairs of slides illustrating contrasts within Latin America
2. two carousel projectors
3. two screens, or preferably a blank wall in the classroom that allows larger projections
4. cassette recorder and a tape of Latin American music (optional)

Time

about one hour-long class period, depending on the grade level

Procedure: Slides and Inquiry Discussion

Note: Student responses will vary according to grade level and subject field.

1. Teacher should ask students what comes to mind when they hear the term Latin America

    Possible responses (write on board in a column):

    Mexican food
    jungles
    Amazon River
    tropical
    hot
    poverty
    bananas
    sombrero
    brown people
    Spanish

2. Ask students to continue this line of thought while viewing the slides. Slides and music should be presented rapidly, without comment or questions from the class.

3. Ask students to name, generally, some of the things they observed in the slides.

    Possible responses (write on board in a column):

    people
    buildings
    clothes
    places
    landscapes
    towns

Possible responses:

Why are some countries democratic and others ruled by dictators?
Why are some countries richer than others?
Why are some areas influenced by Indian cultures while others are not?
Why do the countries of Latin America sometimes not get along?
Why are several of the world's largest cities located here?
Why are some areas densely populated while others are not?
Why is Caribbean Spanish so different from Mexican or Andean Spanish?
Why are some countries friendly toward the United States while others are not?
Why is Portuguese instead of Spanish spoken in Brazil?

9. How might you go about investigating some of these questions? How would you like to spend the next few weeks? (Individualized investigations, research, class projects, newspaper work, group work, reading, etc.)

10. The teacher might survey the major interests expressed by the class in both questions #8 and #9 above in organizing the Latin American unit. Because class members have been involved from the beginning of the unit, it is hoped that they will enthusiastically support topics, themes, and problems to be covered, as well as activities discussed and decided upon. The teacher can design lessons and teaching methods accordingly.

Slide Show Directions

The most direct method of presenting some of the diversity within Latin America is to organize a series of slide pairs that illustrate contrast. Using two carousel projectors, these pairs should be projected in juxtaposition and shown in rather quick succession. Examples of slide pairs that illustrate contrast are those that might illustrate, for example, different types of vegetation. This could be one slide of a jungle region and one of a desert cactus. Other pairs might show differences in housing (a barrio and a modern suburb); economies (a farmer using a primitive digging tool and a modern factory); or ethnic groups (a native Indian and a sophisticated urbanite). Possibilities are numerous and subjects easy to locate.

The most accessible source for a variety of photographs of Latin America is the National Geographic magazine. Because many of the articles in this publication focus on unusual places, people, and events, many of the accompanying photographs are perfect for this lesson. A typical example is a recent article on Venezuela (August 1976) that gives attention to the cosmopolitan city of Caracas as well as the isolated Indians of the southern jungle regions. Recent issues that have articles dealing with Latin America are listed at the end of this section. School and public libraries usually carry

4. Ask students to name some of the specific differences which they observed in the slide pairs.

   Possible responses (write on board in a column):
   big cities, small towns
   rich people, poor people
   jungles, deserts
   simple clothing, sophisticated dress
   flat land, mountains
   black people, white people

5. Ask students what might account for these differences. This is the most difficult and detailed part of the inquiry lesson. Teachers might begin by guiding students toward the answers provided by a relief map of Latin America. This is a logical beginning since many geographers believe the physical environment to be the most influential factor in determining land use systems, economic development, distribution of population, etc. These are ideas that complement this entire lesson and may be pursued in advanced social studies classes.

   Possible responses (write on board in column):
   terrain, elevation, natural vegetation, climate
   land use, agriculture, trade relationships
   economics, political systems
   relative position with other continents and countries, especially Africa and the United States
   international relations, history, colonization, population distribution and density
   languages, culture, customs

6. The teacher may want to ask students to continue this line of thought by further differences or contrasts they would expect to find in Latin America (housing patterns, building materials, working hours, educational systems, slang, foods, religious practices, social and moral values, etc.)

7. The teacher should ask students if they think other areas of the world are as diverse. Why or why not? Is this a question that can be answered? Responses will depend on student familiarity with other areas. It is hoped that students will begin thinking about Latin America's relative isolation within the Southern Hemisphere, its inter-relationships culturally and historically with the rest of the world, the great latitudinal expanse of the region, etc.

8. The teacher should ask students what they might be interested in finding out about Latin America.

this publication.

Most school districts have some sort of slide reproduction system in which photographs may be taken from books or magazines and turned into useful slides. However, if facilities are not available, education service centers, universities or colleges, and commercial photography studios can make slides. Also, slides can frequently be ordered from school supply companies that advertise in teaching journals in particular fields. Museums may also be helpful in ordering prepared slides, as are national tourist bureaus. These latter sources, however, are ususally prohibitively expensive.

Music may or may not be added to the slide presentation. Music not only immediately attracts the attention of the students, but may also help in postponing questions or comments about the slides until the discussion period. Music that illustrates the many different modes, rhythms, and instruments found within Latin America can complement the theme of contrast illustrated by the paired slides.

Music may be obtained from the larger public libraries, which usually have record collections. Also, many radio stations broadcast Latin American music and may even be willing to loan albums for taping. Ideally, each pair of slides should be presented with a few bars of a different Latin American tune, but, if this is not possible, an accompanying tape of only a few selections will be almost as effective. Finally, if a variety of music is available, try to group them with the slides. For example, simple forms of music using primitive instruments could be matched with slides depicting underdevelopment. Bossa nova can accompany slides of Brazil. This extra effort will attract more students and further emphasize the theme of contrast within Latin America.

Selected recent *National Geographic* issues with photographs of Latin America.

October 1968, Mexico
August 1970, Colombia
January 1970, Caribbean
May 1971, Mexico
June 1971, Mexico
October 1972, Brazil
November 1972, Brazil
January 1973, Andes
May 1973, Mexico
November 1973, Mexico
November 1974, Guatemala
February 1975, Brazil
May 1975, Peru
December 1975, Central America
May 1976, Mexico
November 1970, Brazil
March 1970, Panama
November 1971, Trinidad
September 1971, Brazil
February 1971, Andean Region
October 1972, Mexico
December 1972, Caribbean
March 1973, Peru
October 1973, Chile
December 1973, Peru
January 1975, Caribbean
March 1975, Argentina
November 1975, Caribbean
March 1976, Argentina
June 1976, Guatemala

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LOOKING INTO MEXICAN CULTURE

by María Gonzales
Toni Lepper
Helen Florez Miller

This lesson is designed to help students gain an understanding of some selected aspects of the Mexican culture. It is for use in first-year Spanish or Social Studies in grades 7, 8, or 9. The lesson has been divided into three main topics: family life, religion, and attitudes. These, in turn, were subdivided into more specific areas. Each section of this lesson contains suggested activities and supplemental materials. The lesson has been planned so that it can be taught as a unit or in independent lessons.

RATIONALE

An understanding of some general characteristics of a given culture may be acquired through the presentation of different aspects of the life styles, roles, attitudes, and values of that culture, and, thereby, a greater insight into and an understanding of one's own culture may be developed.

GENERAL OBJECTIVES FOR THE UNIT OF STUDY

Upon completion of this study the student will be able to:

1. understand the close-knit, extended structure of the Mexican family.
2. understand the kinship of compadrazgo (godparenthood).
3. understand the importance of the Catholic religion in Mexican daily life.
4. understand some attitudes and values of the Mexican people.

OUTLINE

- I. Characteristics of Family Life
  - A. The Extended Family
  - B. Compadrazgo (Godparenthood)
- II. The Importance of the Catholic Religion in Daily Life
  - A. The Giving of Saints' Names and the Observance of Saints' Days
  - B. Religious Holidays
  - C. Christmas
  - D. Use of God's Name in Daily Expressions
- III. Attitudes and Values
  - A. Machismo
  - B. Fatalismo (Fatalism)
  - C. Courtesy and Formalism
  - D. Refranes - Reflection of Folk Wisdom

CHARACTERISTICS OF FAMILY LIFE

The Extended Family

As in many of the other Latin American countries, one characteristic of Mexican life is the extended family, with two or three generations living together. It is not uncommon in the Mexican home to find grandparents, unmarried or widowed aunts and uncles, and other relatives living together with the nuclear family (a married couple and their unmarried children).

Traditionally the Mexican family is a very close-knit one wherein the family members feel great affection and loyalty for one another and live together in a spirit of interdependence, cooperation, and unity. Members of the extended family not only live together but also quite often work, socialize, and worship together as a unit.

Another characteristic of the Mexican family is that it is dominated by the father, who is considered the master of the household. In this role he is traditionally responsible for the support of the family, the behavior of its members, and the major decisions affecting it. While the mother is highly regarded and respected, she plays a more passive role in the family and is supposed to obey her husband and to seek his advice and permission in all but minor or routine family and household matters. She is generally expected to remain in the home to assume the responsibility for running the house and rearing the children.

When the children are growing up, they are taught to be obedient to and respectful of their parents; and when they are grown they continue to demonstrate great respect for their parents and to feel very responsible for caring for them when they grow older.

It is very rare to find elderly parents, or even aunts or uncles, living alone or being cared for in institutions.

Activities:

1. Hold a group discussion in which the students compare and contrast Mexican and U.S. family life.
2. Introduce or review the vocabulary for words describing the family relationships.
3. By role playing, have the students act out a mini-drama illustrating the dominant role of the father, the more passive role of the mother, and the respectful, obedient role of the children. Or, the mini-drama could concern the customary respect for the elderly.

Materials:

1. Pictures of a variety of Mexican families to be displayed in the class.
2. Vocabulary for words describing the family relationships.

Compadrazgo (Godparenthood)

In Mexico, as well as in other Latin American countries, family structure is enlarged by extending kinship status to include the godparents (padrinos) of the children. Compadrazgo (godparenthood), which was introduced by the Catholic Church, is taken very seriously and is considered a sacred honor. Godparents are chosen for each child for such religious rites as baptism, communion, confirmation, and the quinceañera (a girl's celebration of her fifteenth birthday). However, the baptismal godparents are considered the most important. In case of the death of the parents, it has been the traditional role of the godparents to assume the responsibility for bringing up the godchild (ahijado) and guiding his religious, secular (non-religious), and social development.

Generally, there is a very special and close relationship between a child's godparents (padrinos) and his parents (padres), and the use of the term "compadre" carries with it the connotation of love, respect, confidence, and kinship. Although the word compadres can be translated co-parents, the English language simply does not have one word which expresses this relationship adequately.

Activities:

1. Introduce the Compadrazgo (Godparenthood) Vocabulary by using either the transparency or by handing out mimeographed sheets.
2. Use the Kinship of Compadrazgo transparency to further clarify the students'

understanding of this relationship.

3. Have the students discuss and compare Compadrazgo in Mexico and in the U.S.

Materials:

1. Either the transparency or mimeographed copies of the Compadrazgo Vocabulary or both.
2. Either the transparency or mimeographed copies of the Kinship of Compadrazgo or both.

COMPADRAZGO (GODPARENTHOOD) VOCABULARY

el padrino - godfather
la madrina - godmother
los padrinos - godparents
el ahijado - godchild (m)
la ahijada - godchild (f)
*el compadre - co-father
**la comadre - co-mother
***los compadres - co-parents

Notes: *A child's father and godfather become compadres to each other.
**A child's mother and godmother become comadres to each other.
***There is no word in English to express the special relationship between a child's parents and godparents.

KINSHIP OF COMPADRAZGO

Transparency Instructions

The relationships between child, parents, and godparents can be demonstrated in a series of steps by overlaying four transparencies that when viewed together will look like the illustration on the next page.

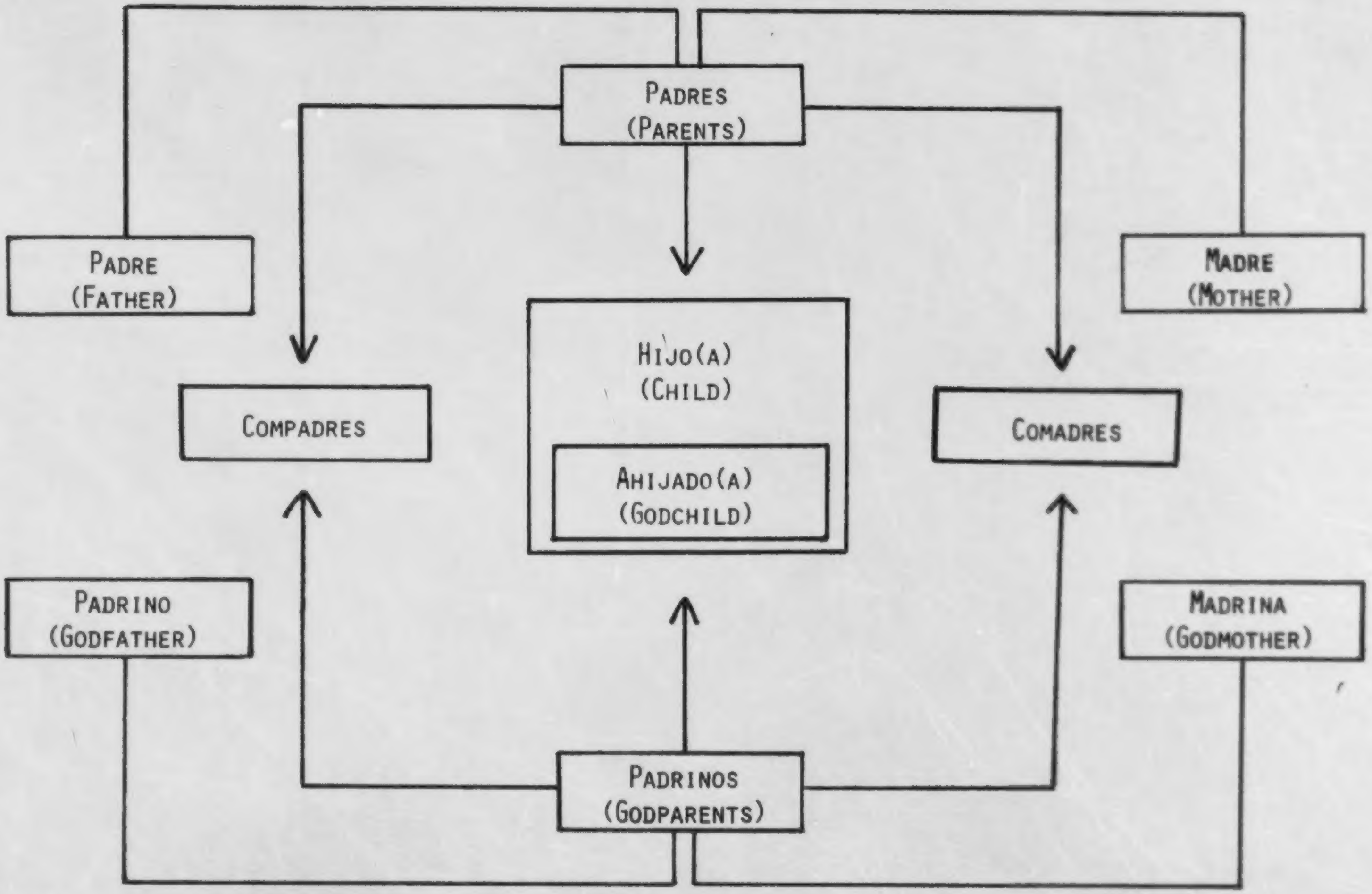
1st transparency: Draw only the HIJO(A) box.

2nd transparency: Draw only the PADRE, PADRES, and MADRE boxes and their connecting lines. Place this on top of the first one.

3rd transparency: Draw the PADRINO, PADRINOS, MADRINA, and AHIJADO(A) boxes and their connecting lines. Place this on top of the others.

4th transparency: Draw the COMPADRES and COMADRES boxes and connecting lines.

KINSHIP OF COMPADRAZGO


Padres
(Parents)
Padre
(Father)
Madre
(Mother)
Compadres
Hijo(a)
(Child)
Ahijado(a)
(Godchild)
Comadres
Padrino
(Godfather)
Madrina
(Godmother)
Padrinos
(Godparents)

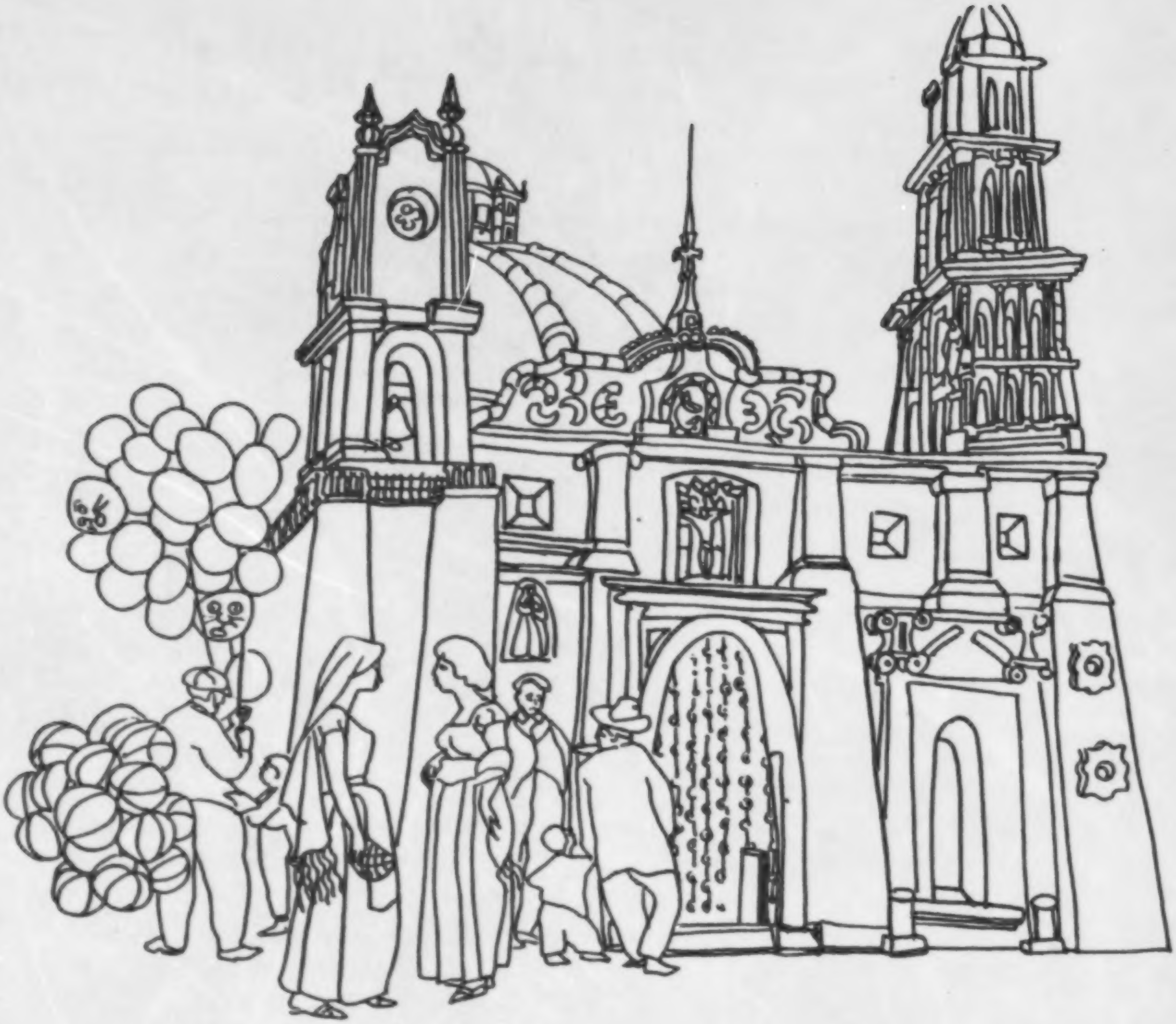


ILLUSTRATION: From A Mexican American Coloring Book published by Polaris Press, 16540 Camellia Terrace, Los Gatos, California 95030.

THE IMPORTANCE OF THE CATHOLIC RELIGION IN DAILY LIFE

The Giving of Saints' Names and the Observance of Saints' Days

The importance of the Catholic religion in the daily life of the Mexican and other Latin American people is manifested in a number of ways. One of these is in the use of religious or sacred names and terms that they give to their children. The Catholic religion emphasizes the Biblical importance of the giving of a name, as when the Angel of the Lord told Mary that she was to name her son Jesus. Therefore, it has been traditional for Mexican parents to give each of their children the name of at least one saint. Moreover, in Mexico, as well as in other parts of Latin America, it is also common to use religious terms, such as Trinidad (Trinity); religious objects, such as Rosario (Rosary); and religious events, such as Concepción (Conception), Epifanio (Epiphany), and Asunción (Ascension), as names. Some of the most commonly used saints' names are Jesús (Jesus), María Purísima (Purest Mary), San Antonio (St. Anthony), San Francisco (St. Francis), Santa Teresa (St. Theresa), San Pedro (St. Peter), Santa Juana (St. Joan), and San Diego (St. James). There are hundreds of others. One day in the year has been set aside to honor each of these saints. For example, St. John's Day is June 24; St. Lucy's, December 12; St. Stephen's, December 26; and St. Ann's, July 25. Quite often the child is given the name of the saint on whose day he is born. Other times, however, the child is given the name of a particularly beloved saint. The child is taught all about the life of the saint or the significance of the thing or event for which he has been named.

It is the custom in Mexico to attach more importance to one's saint's day than to one's birthday. Quite often one's birthday is acknowledged with congratulations and small, inexpensive gifts, while one's saint's day is the occasion for a festive gathering of family and friends. In Mexico one of the favorite ways of observing saints' days is by bringing a gallo (serenade) to the one being honored. Friends hire a mariachi (strolling musical group) and go to the person's house, usually some time between midnight and five a.m. There the musicians play outside the house while the friends sing the traditional song for this occasion, "Las mañanitas" ("The Little Morning Song"). This song is so popular that it is also sung for birthdays, anniversaries, and other festivities.

Activities:

1. Using a calendar printed in Spanish and having the saints' days, first check to see on whose day the presentation of this subject is being made and inform the class.
2. Conduct a survey in the class to see how many of the students have saints' names. Through class discussion find out how many of those with saints'

names know something about their particular saint's life and work.

3. Give as a homework assignment the task of finding out in what religious denominations in the U.S. it is customary for a child to be given a saint's name. Have the students report their findings orally in class.
4. In a class discussion compare and contrast the custom of the giving of saints' names and the celebrating of saints' days in Mexico and in the U.S.
5. Hand out mimeographed copies of the words and/or the music for "Las mañanitas." If possible, use a recording of the song to help teach it to the class. From then on make it a custom to sing "Las mañanitas" to every class member on his birthday.

Materials:

1. A Spanish calendar giving the saints' days.
2. A record of "Las mañanitas."
3. Songsheets and/or music for "Las mañanitas." A copy of this may be found in *Nuestro mundo* by Zenia Sacks da Silva on pages 45-46.

Religious Holidays

In Mexico countless holidays are observed throughout the year in honor of either secular or religious events and people; and even the secular festivities usually include some religious aspect, such as attending mass.

In addition to the numerous important religious holidays celebrated throughout the country, each region, town, or village has its own special religious fetes. One reason for the tremendous number of these celebrations is that each town and each profession or occupation has its own special patron saint whom it honors. For example, the Holy Cross (*la Santa Cruz*) is the patron of masons as well as the patron of numerous villages and towns. The day for the observance of the Holy Cross is May 3. On this day there are religious services in the villages and towns, processions to the cemeteries, and feasts. In the large cities, the construction workers set up crosses of flowers at their work sites and set off firecrackers at noon to commemorate this day.

Among the most important of the religious observances in Mexico are Holy Week (*la Semana Santa*), Christmas (*la Navidad* or *la Pascua*), and December 16, the Day of the Virgin of Guadalupe (*el Día de la Virgen de Guadalupe*), the patron saint of Mexico in particular and most other parts of Latin America. Some of the other important religious observances are the entire month of May, which is dedicated to the commemoration of the Ascension of Mary into Heaven; March 19, the Day of St. Joseph (*el Día de San José*), the patron saint of laborers; June 24, the Day of St. John the Baptist (*el Día de San Juan Bautista*); November 1, All Saints Day (*el Día de Todos los Santos*); and

and November 2, All Souls Day (el Día de los Muertos).

Activities:

1. Have the students list as many geographical place names as possible which bear the names of saints.
2. Read or tell the class "The Legend of the Virgin of Guadalupe" and discuss it.

Materials:

1. "The Legend of the Virgin of Guadalupe" can be found in Information and Material to Teach Cultural Heritage of the Mexican Child by Education Service Center, Region XIII on page 45.

Christmas (la Navidad)

The traditional customs of observing the Christmas season in Mexico are very colorful, delightful, and elaborate. Christmas is called la Navidad, which means nativity, or la Pascua, which is the Spanish for the Jewish Passover, since Christ was thought to have actually been born around the Passover season. For the Mexican people, December 16 marks the beginning of the celebration of the Christmas season. Starting on the night of the 16th and continuing through Christmas Eve (la Nochebuena), the Mexicans hold posadas.

The word posada in Spanish means inn or lodging, and the posadas are a ritualized re-enactment of the search of Mary and Joseph for lodging in Bethlehem. Groups of families plan together when they will take turns hosting the festivities. At the prearranged time and place, the friends meet and form a procession, carrying lighted candles. Usually two people in the group are chosen to carry statues of Mary and Joseph; and others are selected to sing the solo roles of Mary and Joseph, as well as the other parts, of the very beautiful posada music. While singing, the group goes from house to house asking for lodging; and at each door they are turned away. Then the people inside each house where they have been refused lodging join the procession. Finally, at the prearranged home, the host inside tells them that there is room and invites them in, all, of course, in song. Once inside the home of the hosts for the evening, everyone enjoys a gay and lively party featuring, naturally, as almost all Mexican fiestas do, the breaking of a piñata.

The piñata is a hollow papièr maché figure of a star, an animal, or any of an infinite number of other shapes. Inside the more expensive piñatas are earthenware jars; others just have hollow space inside with openings at the top. The piñatas are filled with fruit, candies, nuts, and other goodies. The guests at the fiesta take turns trying to break the piñata, which is suspended from the ceiling. Each person who has a turn is blindfolded, turned around several times, and handed a long stick to swing at the piñata. Someone raises and lowers the piñata by pulling on the cord attached to it, thereby making it more difficult for anyone to hit it. When the piñata is finally broken, there is a mad scramble for all the goodies.

Another very important part of the celebration of Christmas and of the posadas themselves is the nacimiento (Nativity scene). Each family has its own nacimiento, which it displays proudly. Depending upon the wealth of the family, the nacimientos range from very modest ones with small figures to quite elaborate, very expensive ones with large figures.

The nacimiento is much more than the simple Nativity scene which some families in the United States display in their homes. Actually, the nacimientos are replicas of entire miniature villages, with little hills, paths, trees or shrubs (quite often using the cuttings from live plants), an infinite number and variety of animals, the shepherds, the Three Wise Men -- Gaspar, Melchior, and Baltazar -- on their camels, little buildings, townspeople, and, naturally, the figures of Mary, Joseph, and the Christ child. Families try to add figures to their nacimientos every year, and these nacimientos are treasured possessions that are handed down from generation to generation.

At each posada the figures of the Wise Men are moved a little closer to the manger. The figure of the Christ child is not put into the manger until Christmas Eve (la Nochebuena). On that night, after the posada procession has arrived at the prearranged house and the Baby Jesus has been put in the pesebre (manger), it is customary for the entire group to attend Midnight Mass, called la Missa del Gallo (the Mass of the Rooster). After mass they all return to the home of the hosts for a festive Christmas breakfast.

Traditionally the time for the exchange of gifts among friends and families in Mexico has not been at Christmas but on January 6, the Day of the Wise Men (el Día de los Reyes Magos). However, due largely to the United States influence, this custom is changing, and many Mexican families now exchange gifts on Christmas Eve or on Christmas morning.

Activities:

1. Hand out a mimeographed copy of a Christmas vocabulary. Pronounce and discuss it with the class.
2. Teach the students the Spanish words to the traditional Christmas carols sung in the United States. Spend a few minutes each class period during the last week or so before the Christmas holidays singing these carols in Spanish.
3. Using a tape and song sheets, teach the students at least one typically Spanish villancico (Christmas carol) that is sung in Mexico.
4. Read or tell the class the history of the introduction into the United States

of the poinsettia which in Mexico is called la flor de nochebuena.

5. Hand out a copy of the poinsettia to be colored by the students.
6. Tell the class the Christian legend about the origin of la flor de nochebuena.
7. Play a tape recording or a record of the posada music.
8. Set up a nacimiento somewhere in the room or in a display window. If impossible, hand out mimeographed sheet of it.
9. Have a class party during which the posada procession is acted out. Use the music and have the students hum or sing along with it. Have a group of students make a piñata (or possibly buy one), and break it as the climax of the party.

Materials:

1. A Christmas vocabulary.
2. Spanish translations for traditional Christmas carols sung in the U.S.

*3. A tape recording or a record of one or more Spanish villancicos.

*4. A tape recording or a record of posada music.

5. A copy of "La Flor de Nochebuena," which tells of the introduction into the United States of the poinsettia. (See Minerva Gorena in bibliography)
6. A copy of the Christian legend about the origin of la flor de nochebuena.
7. A piñata, blindfold, stick, and long rope.
8. A nacimiento.
9. Copies of "Christmas in Mexico," showing a simple nacimiento. (See M. Gorena)
10. Copies of the poinsettia to be colored.

*A tapescript of Christmas music, including the posada music, is available from the Foreign Language Section of the Texas Education Agency, Austin, Texas. It is #1758-30, Música de Navidad.

Use of God's Name in Daily Expressions

Another way that the importance of the Catholic religion in daily life is manifested in Mexico is in the widespread use of God's name in a variety of expressions asking His help in everyday situations. In Mexican culture, it is considered perfectly acceptable and appropriate to call upon God for his help in any predicament or problem in daily life. Some examples of these widely used expressions are "Dios mío" (My God), "Por Dios" (For God's sake or For the sake of God), "Vaya con Dios" (Go with God), "Válgame Dios" (Make me worthy, Lord), "Dios quiera" (God willing), and "Que Dios te bendiga" (God bless you).

Activities:

1. Have the students compare the attitudes toward the use of God's name in the Mexican culture and in the English-speaking culture of the United States. This can be done either as a written assignment or as a class discussion.
2. Read the English translation of the story "Una carta a Dios" ("A Letter to God") to the class. In either a written assignment or a class discussion, ask the students to tell their reaction to Lencho and why. Some more points to have them discuss are the following: If you had been the postmaster, what would you have done after reading Lencho's first letter? How would you have reacted to Lencho's second letter? What does Lencho's second letter indicate to you about his relationship with God?

Materials:

1. The translation of the story "Una carta a Dios" ("A Letter to God").

A LETTER TO GOD

by Gregorio López y Fuentes

The house...the only one in the valley...was atop a low hill. From there one could see the river and, close to the corral, the ripened corn field with the flowers of the bean plants that always promised a good harvest.

The only thing that the land needed was rain, or at least a strong shower. During the morning, Lencho...who know the field well...had done nothing more than examine the sky towards the northeast.

"We are going to have rain for sure."

And his wife, who was preparing the meal, answered, "May God grant it so."

The older children were working in the field, while the younger ones were playing close to the house, until the woman called them: "Come and eat."

It was during the dinner when, as Lencho had said, big raindrops began to fall. Toward the northeast, big mountains of clouds could be seen advancing. The air was fresh and sweet.

The man walked out to the corral searching for something in order to allow himself the pleasure of feeling the fain fall on him, and upon returning to the house, he exclaimed: "These are not drops of water falling from the sky; they are new coins; the big drops are ten centavos and the small ones are five centavos."

And with great satisfaction he looked at the field of ripened corn with the bean flowers all covered by the transparent curtain of rain. But suddenly a strong wind began to blow, and with the drops of water very large hail began to fall. That really looked like new silver coins. The boys, exposing themselves to the rain, ran to gather the frozen pearls.

"That is indeed very bad!" exclaimed the worried man. "I hope everything passes soon."

It did not pass quickly. For an hour, hail fell on the house, the orchard, the forest, the corn, and all the valley. The field was white, as if covered with salt. The trees, without a leaf. The corn, destroyed. The beans, without a flower. Lencho, with his soul filled with sadness. After the storm passed, Lencho stood in the middle of the field and said to his children:

"A cloud of locusts would have left more than this...The hail has left nothing; we shall have neither corn nor beans this year..."

The night was filled with grief.

"All our work wasted."

"And no one to help us."

"This year we shall suffer from hunger."

But in the heart of all those who lived in that lone house in the middle of the valley, there was one hope: the help of God.

"Do not worry so much, although the damage is great. Remember that no one dies of hunger!"

"That is what they say: no one dies of hunger..."

And during the night, Lencho thought much on his only hope: the help of God, whose eyes, according to what was told to him, saw it all, even what was in one's mind.

Lencho was an uneducated man, working like a beast in the fields, but nevertheless he knew how to write. The following Sunday, at daybreak, after having reassured himself that there is someone who protects us, he began to write a letter, which he himself would take to town and mail.

It was nothing more than a letter to God.

"God," he wrote, "if you do not help me, my family will go hungry this year. I need one hundred pesos in order to plant again and live until the new harvest comes, because the hail..."

He wrote "To God" on the envelope, placed the letter in it, and still worried, went to town. At the post office, he stamped the letter and put it in the mail box.

An employee, a mailman who also helped in the office, came to his boss laughing very much, and showed him the letter addressed to God. Never in his career as a mailman had he known that address. The postmaster, fat and kind, also began to laugh, but very soon he became serious and, while tapping on the table with the letter, commented:

"What faith! I wish I had the faith of the man who wrote this letter! To believe as he believes! To wait with confidence as he knows how to wait! To begin correspondence with God."

And in order not to disillusion that treasure of faith that had been discovered through a letter that could not be delivered, the postmaster had an idea: to answer the letter. But when he opened it, it was evident that in order to answer it, he needed something more than good will, ink, and paper. But he continued with determination: he asked his employee for money, he himself gave part of his salary, and several of his friends had to give something for "a charitable cause."

It was impossible for the postmaster to collect one hundred pesos for Lencho, and he was able to send to the peasant only a little more than half of the amount requested. He placed the bills in an envelope addressed to Lencho and with them a letter that was signed simply: GOD.

The following Sunday, Lencho came to ask, earlier than usual, if there was a letter for him. It was the same mailman who handed him the letter, while the postmaster, with the joyous look of a man who has done a good deed, looked through his office door.

Lencho did not show the least surprise upon seeing the bills...so great was his confidence...but became angry upon counting the money. God could not have made a mistake, nor could he deny what Lencho had asked for!

Immediately Lencho approached the small window and asked for paper and ink. At a writing table he began to write, wrinkling his forehead because of the trouble he had in expressing his ideas. Upon finishing he asked for a stamp, moistened it with his tongue, and, with a bang of his fist, sealed it.

As soon as the letter fell in the mailbox, the postmaster opened it. It said:

"God: Of the money that I asked you for, only sixty pesos reached my hands. Please send the rest, as I need them very much; but do not send it through the post office, because the employees are big thieves. --Lencho."

translated by:

María Graciela Gonzales
Helen Flórez Miller

Story may be found:

Lado, Roberto, et al. Galería Hispánica. Dallas: McGraw-Hill Company, 1965, pp. 2-5.

Machismo

While it is difficult to make valid generalizations about a people, certain national characteristics are sometimes readily seen in a particular culture. For example, although the men of Mexico certainly do not have a monopoly on machismo, it is one of their predominant characteristics. Machismo can be defined as the cult of male superiority. Since machismo is one of the roles that the Latin American culture traditionally imposes upon men, many Mexican males consciously or unconsciously feel that they must live up to this image. Failure to do so would be considered a sign of weakness, something no self-respecting macho could bear.

The concepts of honor and self-pride are two of the most important ingredients of machismo. The Mexican male typically prides himself on being very domineering, infallible, able to support his family, and very capable of defending both himself and the honor or his family. In addition, he gives the impression of being fearless, self-confident, cocky, and unhesitant about making decisions, regardless of the outcome. Often the macho's manhood is measured by the number of female hearts he can break and in marriage by the number of children he can father. The macho is not afraid to show his feelings when it comes to love, tenderness, or an appreciation of beauty. These sentiments he reveals with tears, abrazos (traditional Mexican-style hugs), extravagant compliments, poetry, and love songs. While in some cultures these manifestations of sentiment are considered "sissy," in Mexico they are the mark of a true macho.

Activities:

1. As a written assignment, have each student select his favorite "superhero" from U.S. movies or TV. Then have him explain why he chose that particular one. Have him list what he considers his "superhero's" strengths and weaknesses. Later, in an oral group discussion, compare and contrast the characteristics of the various "superheroes" and the characteristics of machismo.
2. In a class discussion, have the students analyze the characteristics of certain male U.S. TV characters with regard to their machismo or lack of it. The following might serve as good examples: Archie Bunker in All in the Family, the father in The Waltons, Charles in The Little House on the Prairie, Mr. Jefferson in The Jeffersons, Walter in Maude, Joe in Rhoda, and Ted Baxter in The Mary Tyler Moore Show.

Materials: None

Fatalismo (Fatalism)

Another characteristic attitude that is found in the Mexican culture is that of fatalism, both as it affects daily life and in the attitude toward death. Fatalism can be defined as a passive acceptance of whatever happens to one in life because of the belief that there is nothing that the individual can do to change his fate or destiny. Both the attitudes of the native Indians of Mexico and the influence of the Catholic religion brought by the Spaniards blended with one another and contributed to this fatalismo. The Indians, in whose culture religion was so important, found life a hard, cruel struggle for survival. They believed themselves to be at the mercy of their gods. And, within the framework of their own societies, there was nothing that they could do to change their lot in life. The Catholic religion taught that whatever misfortunes or tragedies came their way had been sent by God and that it was their Christian duty to bear them stoically and with resignation. They considered death a blessed release from this "vale of tears" and looked forward to their spiritual life in heaven.

The stoic and fatalistic Mexican outlook on life is expressed in many of their commonly used expressions. One such example is "Así es la vida" (That's life), accompanied by a shrug of the shoulders. Another often heard expression is "No hay remedio" (There's nothing that can be done, There's no hope, or It can't be helped). Still another is "Que será, será" (What will be, will be).

Activities:

1. Have the students see how many sayings or expressions of a fatalistic attitude they can think of that are widely used in the United States. List them on the board.
2. In a class discussion, compare and contrast the attitude of fatalism in Mexico and in the United States.

Materials: None

Courtesy and Formalism

Another way of learning a great deal about the culture of a people is through their social rituals, which are re-enacted countless times a day in everyday life. A study of these social rituals in Mexico reveals that courtesy and ritualism are a very important part of the Mexican culture. The importance of treating one's fellow man with great politeness and thoughtfulness can be seen very vividly in some of the everyday expressions that are included in the social graces.

For examples, it is considered a breach of etiquette to pass in between two people who are talking, or to walk right in front of someone, or to leave a group of which you are a part without saying, "Con permiso" (With your permission). The equally polite and customary response to this is always, "Usted lo tiene" (You have it).

When a guest is received into someone's home, it is customary for the host to tell him warmly, "Aquí tiene usted su casa" (My house is your house). Another widely used expression at such times is, "Está en su casa" (You are in your home or Make yourself comfortable).

When someone askes a favor of another person, he will quite often begin by saying either, "Tenga usted la bondad de..." (Be so kind as to...) or "Hágame el favor de..." (Do me the favor of...).

When someone offers to do something for another person, the person who receives the offer indicates that he doesn't want to be a bother by saying, "No se moleste" (Don't trouble yourself). The gracious response to this generally, "No es ninguna molestia" (It's no bother at all).

When a person leaves for an outing, a party, to go to the show, etc., the person whom he is leaving will generally say, "Que se divierta" (May you have a good time). Three other expressions commonly used to say goodby when someone leaves are, "Que le vaya bien" (May all go well with you), "Vaya con Dios" (Go with God), and "Que Dios le bendiga" (May God bless you).

Before someone goes to eat, he is usually wished "Buen provecho," meaning roughly, "I hope you enjoy your meal."

To show that he agrees with whatever someone has said, the Mexican generally says "Sí, ¡cómo no!" or "¡Claro que sí," both of which mean "Of course!". These two phrases are also used to indicate a positive response to a request.

Great importance is attached to the observance of these social niceties and indicate a ritualistic formality which is found in daily life. The failure to observe these formalities or niceties is considered to be a terrible display of bad manners and leads to the conclusion that the guilty party is very "mal educado" (poorly educated).

Activities:

1. In a class discussion compare and contrast the Spanish phrases that are part of the social graces with those used in English.
2. Have the students make up short dialogues in which they act out the use of these phrases in Spanish.
3. In a group discussion, compare and contrast the cultural similarities and differences as expressed in these polite expressions.

Materials:

1. Mimeographed lists in Spanish of the most common "fórmulas de cortesía" (courteous expressions) that are used in everyday speech in Mexico.

Refranes - Reflection of Folk Wisdom

Just as a knowledge and understanding of a people's ritualistic expressions of the social graces help one to understand their culture, so also does a knowledge and understanding of their sayings and proverbs (refranes). Much of the folk wisdom of a country or a culture is to be found in these expressions of their collective philosophy. One characteristic of the everyday speech of the Mexican people is the profusion of refranes that they use. In fact, it can be said that the mexicanos talk in sayings. Many of these sayings are Biblical, and a great number of them came from the reknowned Spanish novel of the 17th century, Don Quixote de la Mancha, by Miguel de Cervantes Saavedra. Still other refranes are of Mexican origin.

The following are some of the most commonly used refranes and either their literal translations (wherever possible) or their English equivalents or both:

Pájaro en la mano vale cien volando. A bird in the hand is worth one hundred flying. (A bird in the hand is worth two in the bush.)

Quien mucho duerme, poco aprende. He who sleeps a lot learns little.

En boca cerrada no entran moscas. Flies don't enter a closed mouth.

Aunque el mono se vista de seda, mono se queda. Although the monkey may dress himself in silk, a monkey he remains.

Antes que te cases, mira lo que haces. Before you marry, look what you're doing. (Look before you leap.)

A quien madruga, Dios le ayuda. God helps him who gets up early.

Más vale solo que mal acompañado. It's better to be alone than in bad company.

Del dicho al hecho hay gran trecho. From the said to the done, there's a great gap. (It's easier said than done.)

Hasta la gallina no pone en lunes. Not even the hen lays on Monday.

El gato maullador nunca es buen cazador. The meowing cat is never a good hunter.

En la tierra del ciego el tuerto es rey. In the land of the blind, the one-eyed man is king.

No es tan fiero el león como lo pintan. The lion isn't as fierce as they paint him.

Vístame despacio que estoy de prisa. Dress me slowly because I'm in a hurry. (Haste makes waste.)

No dejes para mañana lo que puedas hacer hoy. Don't leave for tomorrow what you can do today.

Si le viene el saco, póngaselo. If the coat fits, put it on (wear it).

Más moscas se cazan con miel que con hiel. More flies are caught with honey than with vinegar.

Amor con amor se paga. Love is repaid with love.

Dime con quien andas y te diré quien eres. Tell me who you walk (go around) with, and I'll tell you who you are. (Birds of a feather flock together.)

Tanto vales cuanto sabes. You are worth as much as you know.

El hombre propone y Dios dispone. Man proposes and God disposes.

Algo es algo dijo el calvo cuando se tocaba un pelo. Something is something said the bald man when he felt one hair. (Something is better than nothing.)

El tiempo es oro. Time is gold.

Secreto de dos, secreto de Dios; secreto de tres, de todos es. A secret between two is God's secret; a secret between three is everybody's secret.

Sólo él que no monta no cae. Only he who doesn't mount never falls. (Nothing ventured, nothing gained.)

Ver es creer. Seeing is believing.

A caballo regalado, no se le mire los dientes. (Don't look a gift horse in the mouth.)

Entre la mano y la boca se pierde la sopa. Between the hand and the mouth one loses the soup. (There's many a slip 'twixt the cup and the lip.)

Más vale tarde que nunca. Better late than never.

No es oro todo lo que reluce. All that glitters is not gold.

Activities:

1. Hand out mimeographed sheets on refranes. Go over them with the class and discuss them.
2. Have the students make a poster to illustrate a refrán of their choice to be displayed in the room.
3. Have students try to memorize and to use the refranes whenever appropriate in class and among their friends. For example, when a student enters the room late, "Más vale tarde que nunca."

Materials:

1. Mimeographed sheets on refranes.

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viii

USING THE CONCEPT OF CULTURE TO INTRODUCE LATIN AMERICA INTO THE CLASSROOM

by Edward Glab, Jr.

The following lesson was prepared to help alleviate the frustrations encountered when teaching culture. The objectives are to combat stereotyping and to dispel the egocentric aura intrinsic in most children by consistently stressing that diversity does not denote inferiority. In addition to teaching strategies and a list of resources, an individualized learning packet "Cultural Awareness" accompanies this lesson.

Rationale and Introduction

Although "culture," like "politics," is a label that seems to defy definition, most anthropologists would accept the general definition of culture as "...the way of life of a people...the sum of their learned behavior patterns, attitudes, and material things." (Hall, The Silent Language, p. 21.) Beyond this general definition, there is less agreement among anthropologists concerning precisely what the substance of culture is. However, my purpose here is not to precisely define culture, but rather to provide you, the teachers, with a useful approach for helping you to introduce to your students something about the way of life of the Latin American people. The focus on "culture" serves to underscore the importance of focusing our attention on the diverse peoples of Latin America and the fact that they represent ways of life different from our own.

Admittedly, teaching about any foreign culture is a difficult task, especially because most people are very ethnocentric in their attitudes toward other cultures. Because the way of life of a foreign people often appears "strange," "puzzling," and "backward," the first and most important step in presenting Latin America to your students is to help them become more tolerant and receptive of diverse patterns of behavior, belief systems, and values. This is not to suggest that students be encouraged to adopt the latter, but merely that they be taught the fundamental idea that the substance of culture is subjectively determined. That is, there is no objective, universally accepted standard by which the "correctness" of a given culture's values, beliefs, and patterns of behavior with regard to table manners, love, politics, religion, and any number of other things can be judged. We can judge one way of life such as our own against another, but such judgements are based more upon our own culturally conditioned view of reality than upon any objective standards.

For example, imagine reality as being divided into two parts: 1) that which is associated with correct sensory perception and the objectively discernible properties of a thing and 2) the values, beliefs, and meaning associated with it. We might all agree in the first instance that a cow is a mammal, has four legs, two eyes, etc. But we might disagree in the second instance on whether a cow is to be worshipped as somebody's mother or slaughtered and cut into steaks. We can all agree on the purely physical description of a puppy, but we might disagree over whether it is to be eaten as a delicacy (as it is in some parts of Asia) or kept as a house pet as in the United States. Thus, while we might agree on our view of a cow from a strictly descriptive point of view, the values and beliefs associated with that physical object may vary radically, causing us to classify people who eat puppies as cruel and those who worship cows as superstitious.

What we are doing when we refer to other cultural patterns as strange or superstitious is subjectively interpreting a concrete reality. Certain religious groups worship cows (concrete reality); those religious groups are therefore superstitious (subjective interpretation of reality). This tendency to judge patterns of behavior as good or bad according to how closely they conform to our own patterns of behavior, values, and beliefs results in ethnocentric (i.e., our way is better than your way) conclusions that create serious obstacles to effectively communicating with, understanding, and appreciating another culture. To illustrate how ethnocentrism can create obstacles to understanding and communication in terms that a student would readily understand, imagine the confusion that would arise if one were to judge how well someone played the game of football by applying the rules of baseball! By the same token, we cannot hope to understand a culture different from our own if we insist on praising or condemning it according to how well it conforms or diverges from our own cultural "rules of the game."

Concept:

CULTURE - Latin American cultures will often reflect values, beliefs, and patterns of behavior very different from our own.

Objective:

1. To introduce Latin American cultures.
2. To promote tolerance and receptivity of diverse patterns of behavior, belief systems, and values that students will encounter in studying about Latin America.

Strategy:

Discuss with students the idea that almost all judgements concerning values, beliefs, and patterns of behavior of cultures different from our own are subjective and the result of our own culturally conditioned view of reality.

1. Begin by asking your students to define culture. Provide them with Hall's definition.
2. Ask the students what subjective means. What does it mean to be objective? How can we tell the difference between the two concepts?
3. Ask your students to define some of the typical patterns of behavior, beliefs, and values of the United States. What sorts of things were they able to agree upon?
4. Discuss with your students the meanings of the following aphorisms:
   a. To each his own.
   b. There's more than one way to skin a cat.
   c. Beauty is in the eye of the beholder.
   d. Do your own thing.
   e. One person's junk is another person's treasure.
   f. One person's pain is another person's pleasure.
   g. We can complain because rose bushes have thorns or rejoice because thorn bushes have roses.
   h. When in Rome do as the Romans do.
   i. Accept me as I am, only then will we discover each other.

   Some of the questions you will want to raise with your students are: Is there more than one way to skin a cat? Is there any objective standard concerning what is beautiful? Can the students think of any examples to illustrate how one person's junk and/or pain could be another person's treasure and/or pleasure? What is the principle that underlies the "Do your own thing" expression?

   The important thing to get across with the above discussion is the concept of subjectivity - that there may be more than one right way to do something (even within the limited confines of a classroom) and that there is often no objective standard by which to judge whether something is pain, treasure, or beauty.
5. After exploring the assumptions implicit in the above aphorisms, challenge your students' ability to be objective by discussing customs that are particularly alien to them such as the idea of eating puppies as a delicacy.
   a. Explain that eating puppies is a common practice in Asia and ask them why they suppose the idea of eating a puppy appears cruel to them.
   b. Ask the students how the Asians who eat puppies would view us if they found out that pets in the United States generally eat better than the people in many countries.
   c. If we think that eating puppies is cruel, what must the people of India think when they discover that we slaughter and eat cattle that they regard

as sacred? Would the Indian view us as cruel and sacrilegious for slaughtering cattle just as we view the Asians as cruel for eating a puppy?

d. How might a foreign student from Chile react upon finding out that some Texans like to lunch on rattlesnake meat?

e. Mention the fact that in Peru the guinea pig is considered a delicacy. How would you react if you were served a roasted guinea pig (they resemble a cooked rat)?

f. How would you react if someone served you a soup made out of turtle blood, which is a favorite in Eastern Europe, or chicken blood, which is a favorite in China?

g. How would you feel if you invited a group of Mexicans to your home to a party scheduled to begin at 8:00 p.m. and no one showed until 9:30 p.m.?

The point to be brought out of this discussion is the idea of cultural conditioning. That is, we react negatively to the idea of eating a puppy or become insulted if no one arrives at our dinner party until 9:30 p.m. because we have been culturally conditioned to regard puppies as house pets and time as a commodity to be bought, sold, lost, or gained, a concept of time alien to many cultures.

Predicted Outcomes:

Through your discussion of the aphorisms and unusual (to us) customs of other cultures, your students should begin to grasp the twin points concerning the subjective nature of our judgements and the way in which our attitudes and values are culturally conditioned. Once your students have grasped these twin points, they will be better prepared to study the many varied and interesting aspects of Latin American culture.

Further Teaching Suggestions:

A good approach to discussing the twin ideas concerning the subjective nature of our judgements and the way in which our attitudes and values are culturally conditioned is through a discussion of the concept of stereotypes, using examples from Latin America and the United States. A useful publication in this regard is It's the Image that Counts: Cartoon Masters for Latin American Study. It contains 19 cartoon masters illustrating the stereotyped misconceptions North Americans often hold about Latin American culture and 14 examples of the misconceptions that Latin Americans often hold about North American culture. The book also contains suggestions on how to use and display the cartoons.

Value clarification exercises can be helpful in aiding the student to obtain a more affective understanding of Latin American culture as opposed to a purely intellectual one. However, unless the teacher is well-acquainted with the subtleties of Latin American culture and language as well as with the proper handling of value clarification exercises, such exercises can be more harmful than helpful. Lack of knowledge about Latin America coupled with the misuse of value clarification exercises can easily result in reinforcement of rationalizations, stereotypes, and negative images of Latin America instead of understanding and empathy. With these words of caution in mind, some teachers might like to consult Cross-Cultural Inquiry: Value Clarification Exercises by J. Doyle Casteel and Clemens Haliman; and The Welcome Mat: Four Keys to Latin American Culture by J. Doyle Casteel. Both publications are available from the Center for Latin American Studies, University of Florida, Gainesville, Florida. Cross-Cultural Inquiry consists of a series of short case studies or vignettes "...in which the student is forced to project himself into a decision-making situation, and then, through the value clarification questions that follow, to justify his decisions." With little effort on the part of the students and teacher most of the case studies can be adapted for role play or cultural mini-dramas. In The Welcome Mat students are supposed to "respond to carefully structured mini-simulations in the form of value sheets" in order to "perceive and experience events in the manner in which Latin Americans perceive and experience them."

Resources:

A good how-to-do-it book on introducing cultural concepts to your students is Teaching Culture: Strategies for Foreign Language Educators by H. Ned Seelye. Although designed primarily for foreign language teachers, Seelye's book is also very useful for teachers in social studies, the humanities, and related fields who are seeking strategies for introducing Latin American culture to their students. Seelye's book includes a chapter on teaching cultural concepts through techniques such as cultural mini-dramas, culture assimilators, culture capsules, and culture clusters. There are also discussions of culture shock, enthnocentrism, creating cultural empathy, learning activities, and an extensive bibliography, among other things.

An excellent introduction to cross-cultural communication is also found in Living in Latin America by Raymond Gorden. In the foreword to this book it is characterized as "by far the best guide yet to appear on how to increase the quality of routine interpersonal relations centering around home life in Latin America." Professor Gorden presents a series of instructive and insightful examples of cross-cultural miscommunication that serve to illustrate how a person's own cultural conditioning can distort his or her view of another cultural reality, thus resulting in a "failure to communicate."

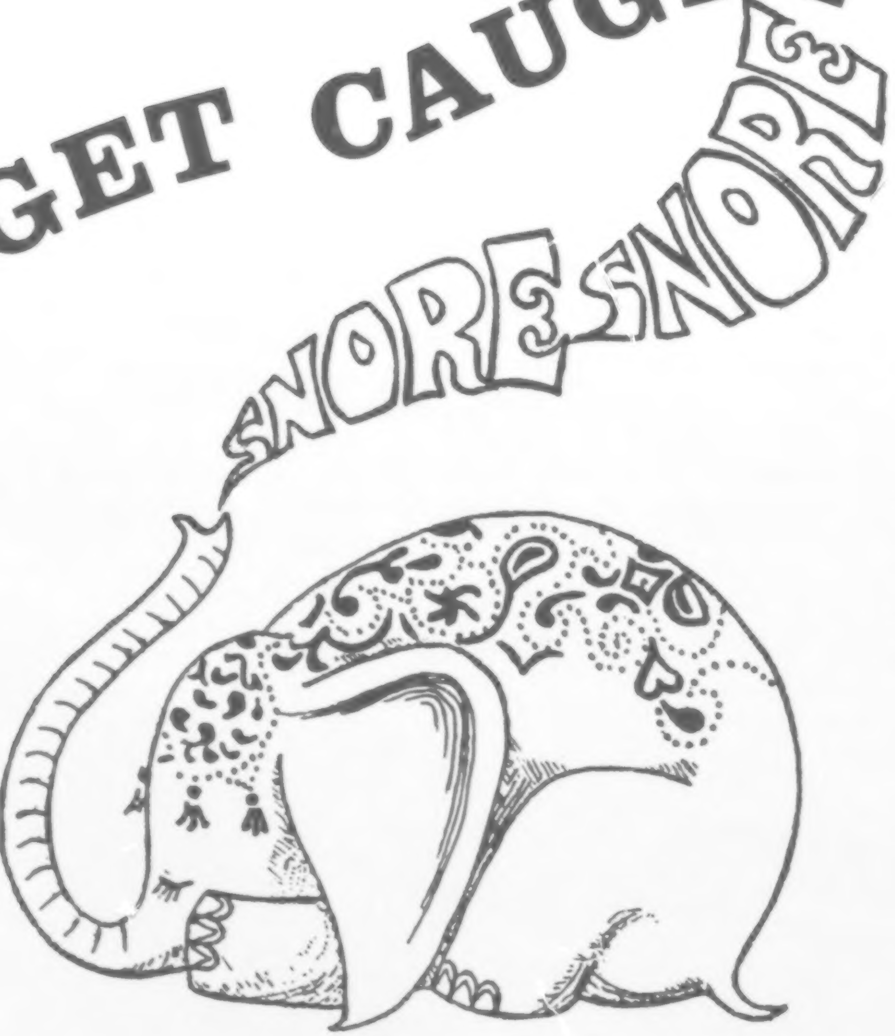
Perhaps the most widely read and certainly one of the best introductions to the concept of culture and cross-cultural communication is The Silent Language by Edward T. Hall. This eminently readable introduction to the subject is suitable for high school students.

Further aids for teaching about Latin American culture can be found in this handbook in KEY IDEAS at the end of sections III Contemporary Society and the Family and IV Contemporary Culture. There you will find a number of student activities, books, and instructional aids that will help you in introducing Latin American culture to your students.

The following Learning Activity Packet "Cultural Awareness" was developed under the Title III Individualized Curriculum Project, 1973-1976, and may be reproduced.

CULTURAL AWARENESS

DON'T GET CAUGHT NAPPING



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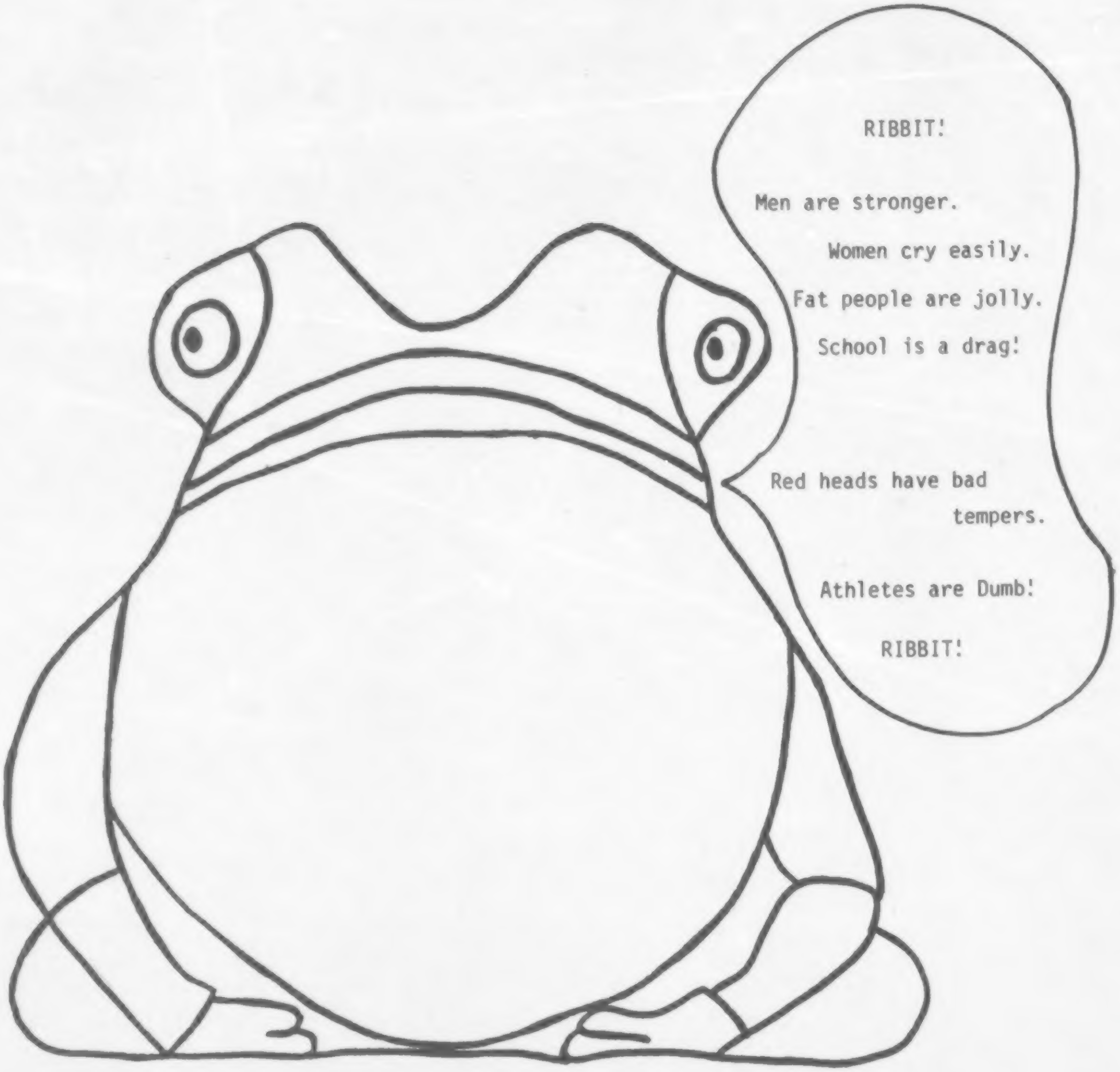

RIBBIT!
Men are stronger.
Women cry easily.
Fat people are jolly.
School is a drag!
Red heads have bad tempers.
Athletes are Dumb!
RIBBIT!

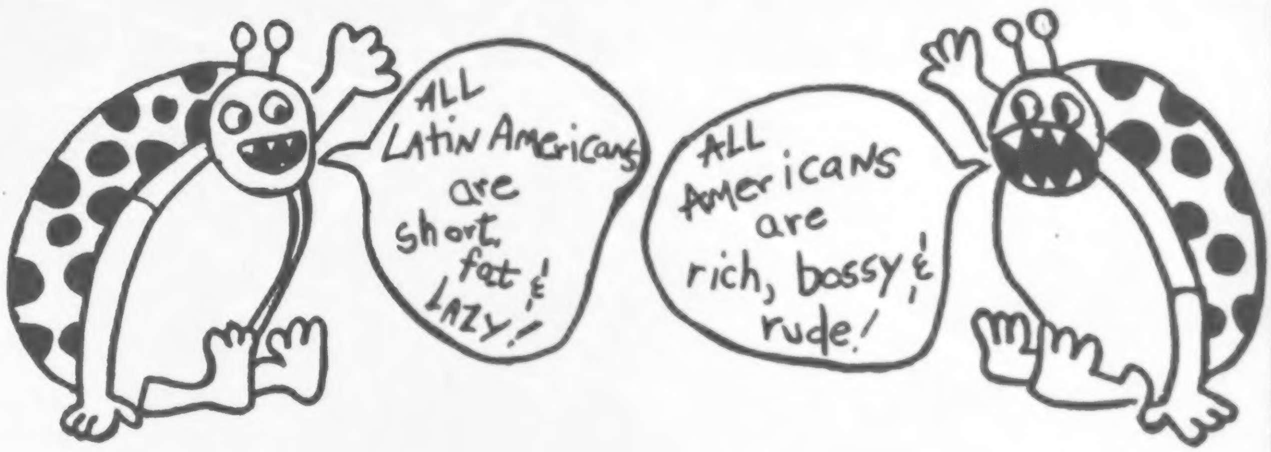
Sound familiar? All of these are

STEREOTYPES

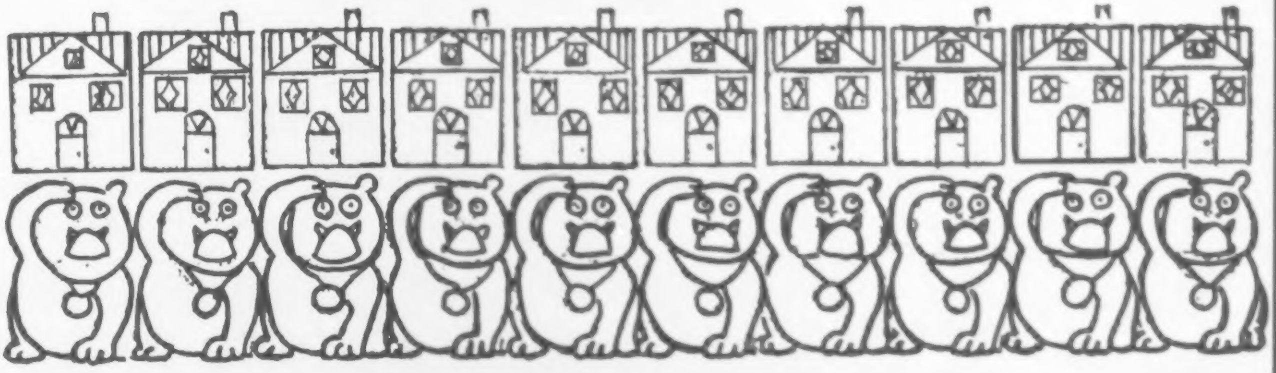
What's that??

A stereotype is when a characteristic of one or a few members is given to the ENTIRE GROUP.

A stereotype can be so wrong that it can hurt EVERYONE in the group.


ALL LATIN AMERICANS are short, fat & LAZY!
ALL AMERICANS are rich, bossy & rude!

Are you able to survive outside your culture (your way of living, or doing things)? Do you realize that we are NOT alike, we are NOT all the same? Would you like to be like everyone else?



To help you understand this--you are going to learn some interesting cultural differences about our southern neighbors that will keep you from going into--CULTURAL SHOCK!!

OBJECTIVES

At the end of this study you will be able to recognize and explain cultural diversity by:

1. answering 10 questions relating to the material covered
2. defining 5 given vocabulary words
3. writing 3 small dialogues illustrating the differences in reactions to situations you will study between the American and Latin American cultures.

ACTIVITIES

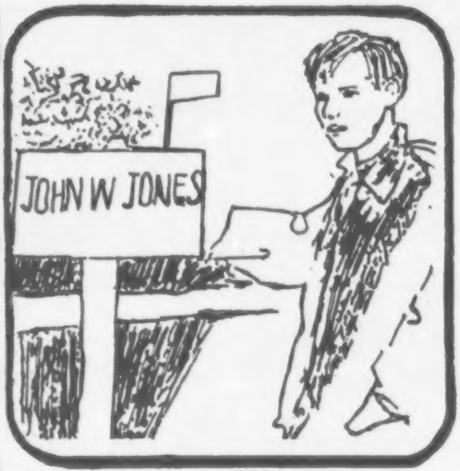
REQUIRED WORK:

Activity:
1. Family Names and Let's Relate It
2. Meals and Let's Relate It
3. El Mole and Let's Relate It
4. Mini-Dramas--read and then draw or cut out pictures from a magazine or newspaper to illustrate the cultural clashes
5. Piropos and Let's Relate It
6. Definitions

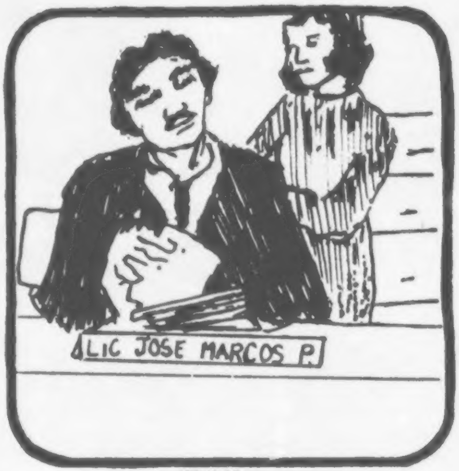
Optional activities: Choose one only:

1. Imagine that you have a Mexican restaurant. Make a menu. Illustrate the cover (with name and picture) and on the inside list the foods you provide.
2. Write a short dialogue using 5 or 6 common piropos. (Make sure to include the setting.)
3. Make a Seek-n-Find puzzle using 10 new words learned from this study. Be sure to include these 10 words at the bottom of your page.

family names



USA



MEXICO

Women in the U.S. acquire the husband's surname when they marry. Children born to the couple take the father's name only. Should a divorce occur, the woman may petition to have her maiden name restored; however, she may (and frequently does) retain her married surname. Once widowed, she will be known as "Mrs." followed by her given name and then her husband's surname. A married woman may be referred to as "Mrs. John Jones," or, if she desires, she may use her own given name (Mrs. Mary Jones).

When a woman marries in Mexico, her husband's surname is appended directly to her own maiden name, often with the prefix de added. Children born to the marriage will take their father's name but will also usually add their mother's maiden name after their father's. Dropping the mother's family name is somewhat common, but in such cases the mother's family name initial is usually retained. A widow will add the words viuda de 'widow of' or V. de before her late husband's surname.

DETAILS

The essential difference between North American and Spanish usage regarding names is that the Spanish custom allows for a person to use both his father's last name and his mother's maiden name. Thus, by use of both the father's family name and the mother's family name, a child is identified with the two families to which he belongs. For example: A father's name is José García. His wife's name (before marriage) is María Martínez. After the wedding her name becomes María Martínez de García and when a son is born his name is Juan García M. (for Martínez). Despite the use of the mother's family name, it is the father's name which is perpetuated from one generation to the next--that is, the continuation of names is patrilineal as in North America. The original intent in naming a child was to denote legitimacy and lineage. Parents in common-law marriage arrangements, however, also tend to follow this practice. Historically, for children born out of wedlock, it was the usual practice to register the child with the mother's name only, but this practice is being modified through legislation in Mexico and in several other Latin American countries.

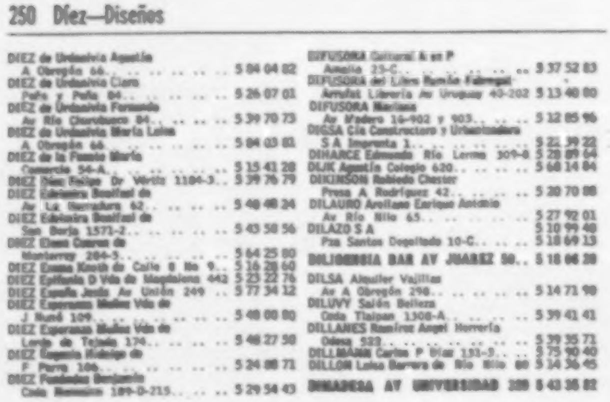
let's relate it

1. Develop and post on the bulletin board a list of class members as their names would appear in a Mexican roll book.
2. Using the Mexican system, write the names of your mother, your two grandmothers, and your aunts.
3. Find the English equivalents of the following names: Señor Moreno, Señor Blanco, Clara, Celeste, Pura Dulce, Blanca, Esperanza, Amado, Justo, and Severo.

el señor Presidente
de la Republica, Lic.

JOSÉ ECHEVERRÍA RUIZ

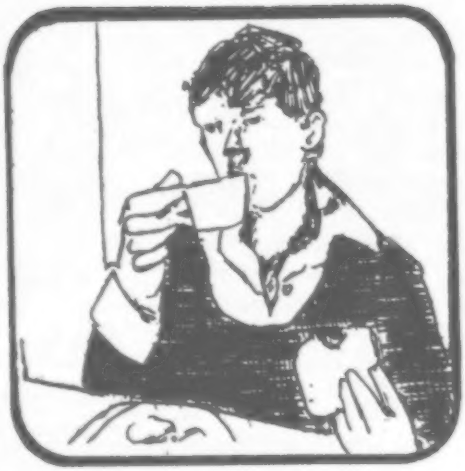
Lic. Octavio Sentíes Gómez



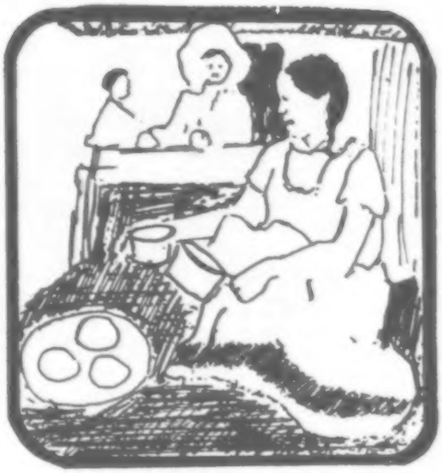
250 Díez—Diseños

culture capsules

meals



USA



MEXICO

The common eating pattern in the U.S. includes breakfast--usually quite substantial with eggs, bacon, toast, milk or coffee, and cereal--at about 7:00 a.m. or earlier. The lunch hour, from noon to 1:00 p.m., may include soup and sandwiches or a hamburger or hot dog, with milk or soft drinks. Dinner, the largest meal, served about 6:00 or 7:00 p.m., usually consists of meat, potatoes and gravy, vegetables, bread and butter, and milk. A rather heavy dessert such as cake or pie, sometimes with ice cream, generally rounds out the repast.

Breakfast in Mexico customarily falls between 7:30 and 9:00 a.m. Typically it consists of bread, tortillas, refried beans or scrambled eggs, and hot sugared coffee. Dinner, the largest meal, served between 1:30 and 3:30 p.m., begins with homemade soup or pasta and continues with a main course, often of meat, rice or sometimes vegetables, tortillas or bolillos (hard rolls), and usually refried beans. Dessert is light--either fresh fruit or flan 'custard'. A merienda 'late afternoon snack' holds people over until the evening meal taken around 8 to 10 p.m.

DETAILS

In Mexico, the diets of the upper and the lower classes are quite different. Whereas the moneyed class can afford to buy protein-rich foods, the lower classes of people infrequently eat meat or even vegetables; instead, they consume low-cost beans and tortillas almost exclusively. Hot peppers (often dried) are used freely, both as seasoning and as substance. Sauces are made from peppers for use on just about any kind of food, from eggs to meats to vegetables. Mexicans tend not to have much of a 'sweet tooth'--compared at least to Americans. Their emphasis is not on dessert, but on the main part of the meal. Since they function on a somewhat later schedule, opening their businesses about 9:30 or 10:00 a.m., they have a later breakfast. For the same reason, the lunch (actually dinner) hour is slightly later than in the U.S. and for which people usually take a leisurely 1 1/2 to 2 hours to enjoy. Coffee is the most popular and widely used beverage. Panaderias 'bakeries' a monopoly owned by the Spanish, do a big business, especially when merienda (evening meal) shopping takes place.

let's relate it

activity sheet

1. Make a list of foods consumed in Mexico that are rarely eaten in the United States. The World Book Encyclopedia article "Mexico" (subheading "People," paragraph "Food") offers a few good suggestions. A Mexican cookbook constitutes the best resource.
2. Divide two horizontal graphs to show the hours of the day. In one, darken in the hours during which Americans generally eat; in the other, darken in the hours customary for meals among Mexicans. Post larger representations on a bulletin board for your class to see.
3. Write a menu for a typical Mexican family for one day. Find a recipe for at least one food they eat and make it for your family.
4. Answer the following: Why do Mexicans need a siesta more than North Americans? Why do Mexicans tend to stay up later than North Americans? (Note: Both have to do with food.)

Points on Mexican food--

*It is usually polite not to eat every morsel of food on one's plate.

*The "merienda" constitutes a fourth meal by U.S. standards.

*Neither coffee nor milk is commonly served with meals.

*Water or wine is consumed with meals with coffee only afterward.

*Children are allowed to drink "café con leche"--hot milk flavored with very strong coffee,most often at breakfast.

*Many Mexicans fry their bananas--a special, large variety rarely seen in the U.S.

*Most Mexicans, especially on semi-formal occasions, place only one "course" of food on the table at a time--rarely are foods eaten in combination--except for meat, fish, vegetables, rice and bread.

*Mexicans almost never eat anything sweet in combination with their meat (such as the U.S. practice of cranberry sauce with turkey)--mole poolano being one exception.

*People are less inclined to invite strangers to dinner than Americans might be.

*Mexicans almost always expect either table cloths or place mats--especially in respectable restaurants.

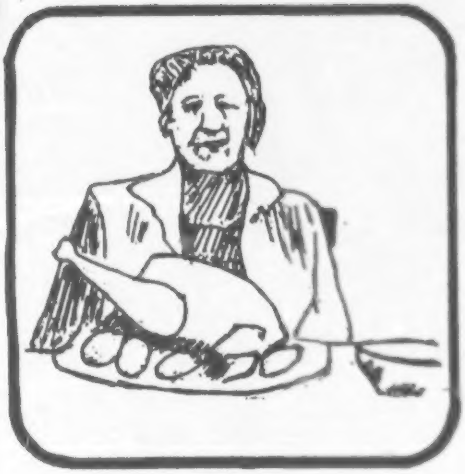
*Not all Mexican food is hot. Generally Mexican foods are "lively" and well seasoned, but not hot (except when made specifically that way).

*"Chiles" are one of the keys to flavor and hotness. By decreasing or increasing the amount and type (mild or hot) you can adapt to your taste.

*Mexican foods are excellent when combined with other types of foods and dishes. Not even Mexicans serve only what we think of as complete Mexican meals (tacos, enchiladas, refried beans, rice, etc.).

*Basic (staple) Mexican foods are: Corn, tomatoes, chiles, beans and chocolate.

"el mole"



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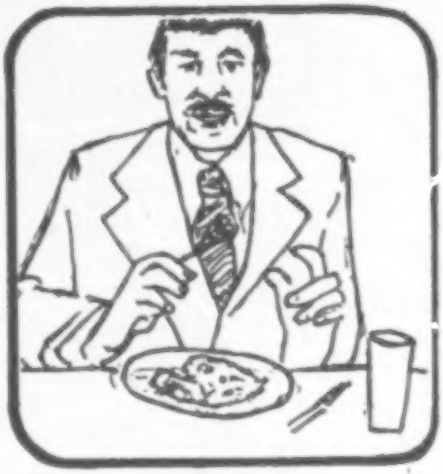


MEXICO

Roast turkey with dressing and "all the trimmings" has long been a dinner suitble for making any family or friendly gathering a special one. Such a meal traditionally occurs at Thanksgiving and/or Christmas, and at other times according to individual family customs. Cranberry sauce, sweet potatoes or yams, hot rolls, and a variety of pies are usually part of the menu. Americans have developed few dishes of national renown that can be said to be distinctively American, however, and fewer still involve highly spiced foods or very complex recipes.

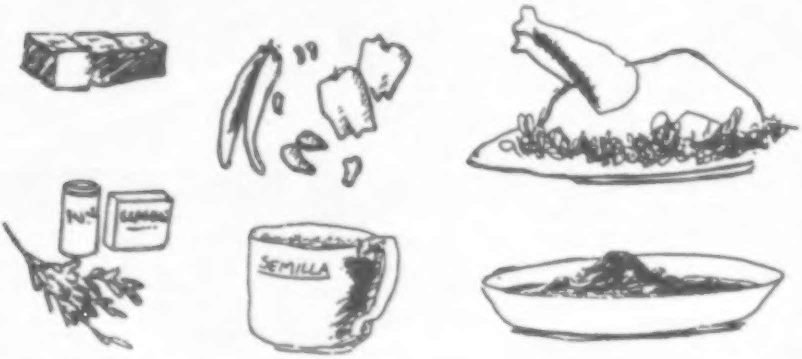
Mole is considered to be one of the most attractive and delicious of all Mexican dishes. It is a thick and spicy sauce, generally of a dark brown color, made by mixing squash seeds, different varieties of chiles, chocolate, and sixteen varieties of herbs and spices. Mole--an indispensable at fiestas or other special occasions--is served with the best pieces of chicken or turkey, with a side dish of beans usually on a separate plate. Mole poblano is the best known but others, including mole pipián and mole verde, are widely reputed.

DETAILS

The fiesta and mole are quite inseparable in Mexico, mole being a prestige food which is often served to flatter an invited guest. Several different types of chiles go into the making of mole, but this does not necessarily mean that it is hot, or picante. Most tourists are willing to brave the spices and enjoy this exotic food specialty, even though their stomachs -- unaccustomed to such cuisine--may become upset. At present in Mexico, one can buy mole in powdered form, ready to be reconstituted by adding water, heating, and serving. Most good Mexican cooks, however, pride themselves on creating their own special recipe from "scratch." At times, some may even request the help of neighbors, and together they might spend a whole morning preparing this delicious treat. According to tradition, the flavor of mole improves a day or two after it has been prepared. It is therefore the custom to invite fiesta guests to return a day or two later for a "recalentado," or warm-up, as it were, where the mole can be enjoyed once more.

let's relate it

1. List the ingredients found in mole.
2. Find a Mexican cookbook in the library (school or public) and write the recipe.
3. Mole Poblano is ______ years old.



There is a legend of how it (mole poblano) was invented more than three centuries ago in the convent of Santa Rosa, by a nun, in honor of a visit by the Archbishop of Puebla.

This nun, Sister Sor Andrea, who was in charge of the convent kitchen was given the task of preparing the dinner. Nothing but turkey would do, according to the story, so she sent out for one and had it killed. Then she cut it in pieces and put them aside. Next she took five different kinds of chili and fried them. After that she took cloves, peppers, peanuts, almonds, cinnamon sticks, anis, and combined them. It was at this moment, the legend has it, that she had her great inspiration. Her eyes fell on a vase where the chocolate was kept. She removed two bars, added them to all these things she had gathered and began to grind the mixture on a stone metate. Finally she included the turkey and cooked everything together.

When the Archbishop arrived and was ready to eat, Sister Andrea glanced inside the casserole and probably said a prayer, for while the mixture smelled good, it must have looked terrible. In a final attempt to please the Archbishop, she reached for a handful of sesame seed and spread it on the brownish bird. "The grains on the golden red of that extraordinary preparation," the legend ends by saying, "looked like tiny drops of heavenly yellow light."

The Archbishop and his party must have like it and must have told others about it, for very soon everyone in Puebla was cooking turkey in a chocolate sauce and before long all of Mexico was eating it.

Herbert Cerwin, These are the Mexicans, pp. 264-5

MINI-DRAMAS

I. Man to friend in large room:

> "You see all these people? They're all my wife's relatives. And every last one of them has hugged me tonight. If one more man gives me an abrazo, I'm going to punch him right in the face!"

This is an example of cultural shock. To Americans, physical closeness, even among friends is not a common way of life. Most people shake hands and stop there. Certainly, there is no outward display of affection--especially among men.

The Latin American is different. Among family and friends a fair amount of closeness is acceptable: embracing, patting the shoulders, shaking hands. It is a mark of respect, or caring, and this is not considered offensive.

II. American teacher scolding a Latin American child:

> "Gabriel, you are never paying attention in class. You aren't even paying attention to me now! You're staring at the floor! The floor isn't talking to you, I am! Why don't you look at me when I talk to you? Didn't you learn about good manners?"

A Latin American child is taught to respect his elders. Among the ways to do this is not to talk back and never to look someone in the eye when being scolded. The above situation is an example of cultural shock because the two people don't understand each other's culture.

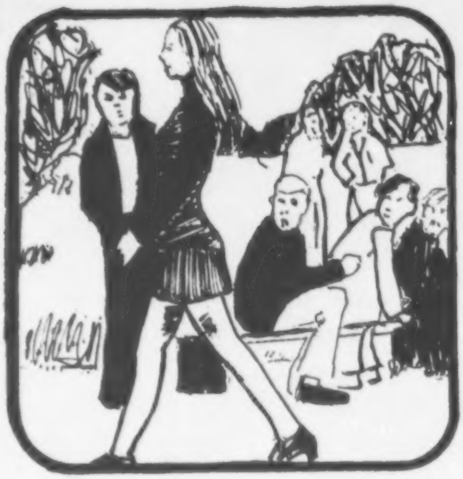
III. Jerry and Greg are having dinner at the Martinez home. Chicken has been served:

> Greg whispering to Jerry: "Oh brother! These people are really wierd! They eat tortillas with their hands and are eating the chicken with a knife and fork! Ha-ha!"
>
> Mr. Martinez to wife: "How rude! Those Americanos eat chicken with their hands!!! I will never permit them in my home again!"

Confused? This is an example of a huge cultural clash. To Americans, it is perfectly acceptable--if not practical--to eat chicken with the hands. To the Latin Americans however, this is the highest form of an insult. In fact, it can be likened to picking your nose at the table and it is simply NOT DONE!!!

**Now draw or cut out pictures from a magazine or newspaper to illustrate the cultural clashes in these mini-dramas. Paste them on a sheet of paper and label the American and Latin American point of view.

"piropos"



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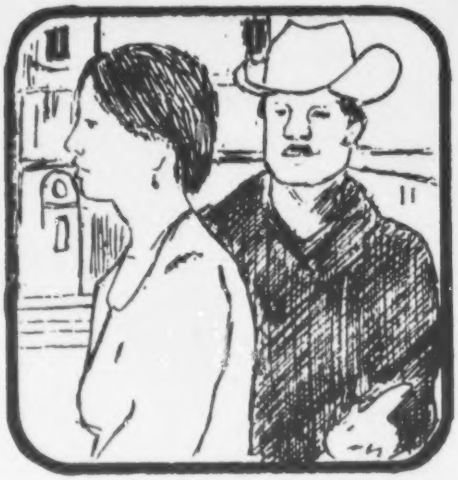


MEXICO

At beaches, ball games, schools, or on the streets, one can observe small groups of young men watching the female "scenery" go by. The wolf whistle is the most frequent means of communication between the observer and the observed. Some comments may be made with the hope of striking up an acquaintance or of "picking up" the woman. Should she object she can call a police officer and have the man charged with "insulting a female." The officer will usually only caution the man to desist, with no charges being pressed.

A piropo is a compliment given by a man to a woman referring to her attractiveness. Most are devoid of reserve and get straight to the point. A few are not even courteous or well intentioned; for example (in loose translation), "What curves!--and me without any brakes." Although the custom is diminishing as a cultural norm, women still are saddened not to receive any piropos at all. The custom is not a social convention per se; rather, it is a disclosure to a woman that her charms are valued and appreciated.

DETAILS

Piropos are a very curious form of "courtesy" toward women that may vary from a very sweet poetic phrase at the one extreme to some rather gross expressions alluding to a woman's feminine seductiveness on the other. Many piropos naturally offend the sensibilities of some Mexican women, but deep inside they receive, to a greater or lesser degree, a certain sense of satisfaction that appeals to vanity and tends to boost the ego. The woman who is the object of piropos doesn't, by culturally understood convention, respond in any active or outwardly visible way, only with feigned indifference or by showing a slight degree of coyness or contrariness to the giver. The person offering the piropo, generally speaking, seeks nothing more than the satisfaction of having given it. When a piropo is extended between persons who are well acquainted it is not called a piropo but a cumplido.

let's relate it

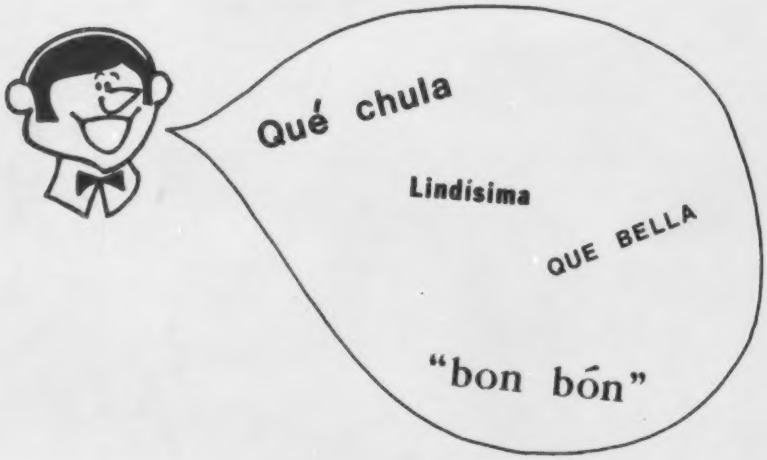
1. The following is a list of common piropos. Decide which ones you feel are more proper or courteous and which ones are not really well intentioned at all.

   mamacita
   qué guapa
   "bon bón"
   muñequita
   qué chula
   qué linda
   qué preciosa
   qué bonita
   estás como quiero
   qué hermosa
   qué bella
   chulísima
   qué simpática
   lindísima

2. What are some other common piropos not found in the list above?

3. Look up the definitions of the terms 'piropo' and 'cumplido' in a Spanish-Spanish dictionary. Explain the difference between the two terms.

4. If you were walking down a street and were given a piropo, how would you feel?



Adapted from Culture Capsules.

DEFINITIONS

Define these words:

Stereotype

Culture

Shock

Clash

Piropo

Mole (food)

Abrazo

Name:__________________________

Date:__________________________

TEST

______1. The difference between North American and Spanish usage regarding names is that the Spanish custom: (a) uses the father's name only; (b) uses both the father's and mother's last name; (c) allows the child to choose his own name; (d) none of these are correct.

______2. There are: (a) two; (b) three; (c) five; (d) four; daily meals commonly eaten in Mexico.

______3. (a) Tacos; (b) enchiladas; (c) bolillos; (d) mole: is a Mexican dish invented by Sister Sor Andrea.

______4. (a) Piropos: (b) abrazos; (c) lowering the eyes; (d) mole; is a compliment given by a man to a woman refering to her attractiveness.

______5. An example of a piropo is: (a) panaderia; (b) tortilla; (c) mamacita; (d) mirienda.

6. Write your complete name as it would be written in Spanish:

____

7. Mexicans, as compared to Americans, do do not (circle one) have much of a sweet tooth.

8. In Latin America, it is polite to eat chicken with your hands.

True False (circle one)

9. American girls are usually insulted if men whistle or comment about them.

True False (circle one)

10. In Mexico, it usually is not polite to eat every morsel of food on one's plate.

True False (circle one)

Define the following words:

Stereotype Clash Culture Abrazo Piropo

**On the back of this paper, write 3 small dialogues illustrating the differences in reactions to situations you have studied between the American and Latin American cultures.

TEST KEY

1. B
2. D
3. D
4. A
5. C

7. do not
8. false
9. true
10. true

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FRANCISCO DE LOPEZ Y MENDOZA: A FICTITIOUS BIOGRAPHY

by Jerry L. Bower

This brief, fictitious biography, although written for college freshmen, can also be used with high school seniors when discussing the political decisions the newly independent Latin American nations faced in the 1820s. Prior to giving individual copies to the students, the teacher should have defined and discussed the terms republic and monarchy.

The best approach is to give the students the information at the end of a class session and indicate they should come prepared to discuss their response at the next meeting. The results have been surprising and rewarding, as the discussion has been conducted primarily by the students, with but an occasional comment from the teacher.

Francisco de López y Mendoza

(1780-1835)

Francisco de López y Mendoza was born in Caracas, Venezuela. His parents were peninsulares. His father served for many years as a member of the Caracas audiencia. When he retired, his father had been rewarded by the King with the gift of a large tract of land near Caracas. Before his death, Francisco's father had developed the land into a prosperous hacienda and he had entered into a partnership with a Caracas merchant to import and export various products. When Señor López died, Francisco inherited the entire estate, since he was the only son.

Naturally Francisco received the best education European universities could offer. He studied in Spain, France, and England. He traveled extensively, even visiting the United States for a few months. During his studies Francisco was intrigued with the philosophy of the Enlightenment. He especially enjoyed reading the political philosophers, e.g. John Locke and Montesquieu. He agreed with their common premise that the form of government should be determined by the people of a nation on the principle that the form chosen should serve and promote the people's interests. While in the United States Francisco acquainted himself with the political philosophy of Thomas Jefferson.

Francisco returned to Caracas in 1805 and resumed management of his extensive agricultural and commercial interests. The following year Francisco was appointed by the King captain of the regiment stationed in Caracas. Although Francisco was grateful to receive the honor, he would have preferred an appointment to a political office because he believed he could better further his interests in that capacity. But, he noted with disgust, those positions went to peninsulares -- tradition must be served!

In May 1810 a major crisis occurred. Communications arrived in Caracas from the Junta of Seville directing the Caracas cabildo (town council) to place itself under the authority of the Junta. The next evening a meeting of the cabildo abierto was held. (The cabildo abierto was an "open town meeting" that all adult male residents could attend its decisions were only advisory to the regular cabildo.) At the meeting it was decided that Caracas would not accept the directive of the Junta of Seville. Instead, Caracas would establish its own junta (council) to "rule in the name of Ferdinand VII, King of Spain," who was at the time a prisoner of Napoleon Bonaparte. Francisco entirely approved of the decision, since it rested on the Spanish legal tradition that the Spanish colonies were the personal property of the Spanish monarch and not the property of the Spanish nation. Francisco was elected to the junta.

The Junta of Seville reacted by sending a fleet of ships and several army regiments to Venezuela to enforce its authority. Francisco commanded a small band, about 200 men, of creoles, mestizos, and a few Indians in several indecisive clashes with the Spaniards. During the long intervals between military engagements, Francisco continued to manage his commercial affairs, which he discovered, to his delight, to have expanded considerably since Venezuela had declared its ports open to "free trade." This action meant of course, that Francisco and the other merchants no longer were constrained to obey the mercantile rules of Spain.

Finally, in 1821, Simón Bolívar led a combined army of Venezuelans and Colombians to victory over the Spanish. Both colonies were independent. After a few days of total exhilaration, vented in numerous fiestas, Francisco realized that a very serious decision must be made. Venezuela would have to decide which form of government -- monarchy or republic -- it would adopt. As a member of the junta, Francisco must make up his mind.

Thoughts raced through his mind. Perhaps he should give his support to the monarchists. He remembered the reward his father had received from the King that was the foundation of his own considerable wealth; he recalled the pride he felt upon his appointment as a captain in the Spanish army. He greatly admired Simón Bolívar, fellow native of Caracas and revolutionary hero, who had written several convincing arguments urging the adoption of a constitutional monarchy. Bolívar believed the populace was not prepared to operate effectively a republican government and that the people were accustomed to a monarchical system.

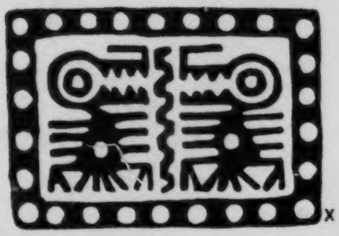
But, Francisco's mind flashed back to the carefree days at the universities in Europe where he had absorbed the political philosophy of the Enlightenment. His travels in the United States -- and how he had admired the republican government of that nation -- were vividly recalled. As he turned back to his account books, Francisco also reflected upon how much his commercial business had improved when freed from royal control.

The time had arrived. Francisco left his house, stepped up into the carriage and ordered his driver to take him to the town hall for the junta meeting.

Instructions:

You are Francisco de López y Mendoza and you are at the junta meeting. Each junta member is asked to record his vote for monarchy or republic, and to give his reasons for his vote.

1. How will you (Francisco) vote -- for a monarchy or a republic?
2. Why will you (Francisco) vote that way? (What reasons can you elicit from the biography?)



THE PANAMA CANAL: WHO SHOULD OWN IT?

by Robert Hill

The following lesson on the Panama Canal was prepared by Robert Hill, a teacher at the Open Living School, Edgewater, Colorado. It illustrates very well how a contemporary international issue can be developed into an exciting and instructive classroom activity that aids students in obtaining insights and understanding about Latin America.

You are about to take part in an activity that will involve you in one of the major international issues of today. You will be simulating negotiations between the governments of Panama and the United States, over the control and ownership of the Panama Canal. The debate is being carried by the news media. It is a major national issue. It's resolution has an urgency, as Latin American leaders are rallying around the Panamanian claims to national sovereignty and independence, and as U.S. leaders are rallying around our country's need to protect our power and influence in the world. In the Canal issue could be a sign of U.S. foreign policy direction.

As a participant in the simulated negotiation, your goals are:

1) To become informed of the issues
2) To identify with one side in the negotiations
3) Through discussion with members of the other side, to write a mutually agreeable treaty on the ownership and control of the Panama Canal

To get to these goals, you will experience conflict and the struggle to resolve conflict. Your own values will become more evident, as well as others' values. If the simulation is realistic, you will gain insight into what is actually happening in the Panama--U.S. negotiations, and perhaps be able to anticipate the outcome pretty accurately.

Method

In order to simulate the negotiations, you will need accurate, understandable "position papers" reflecting the beliefs, mood, and available data of the respective decision-makers, i.e., the U.S. Senate (and House) and the Panamanian Government under General Omar Torrijos Herrera. Before the negotiation begins, you will read, and discuss for clarification, the following materials:

1) Excepts from the 1903 Treaty with Panama for the Construction of the Canal
2) Statement of Principles (Kissinger and Tack agreement)
3) Thurmond Resolution -- "Sense of the Senate"
4) A Panamanian View--The Canal is ours, and we should have control.
5) A Conservative U.S. View -- The Canal is ours, and we should keep control.

To aid your understanding, answer the questions with the documents and check answers with each other. In discussion, opinions will be expressed and sides will begin to form. A "straw vote" could set up the groups, with the yet uncommitted as a third group, who would take sides as their convictions grow from the arguments they hear.

The simulation will begin and continue in "rounds" as follows:

1) Group discussion of issues for negotiation and election of negotiators (two members for each side).
2) Meeting between negotiators for ten minutes, or until agreement is reached on one issue.

   Non-negotiating group members should be seated close enough to hear, but are not to interfere in the negotiations.
3) Group discussion of previous negotiation, and vote on any negotiated agreement. A majority of the group is needed for the negotiated agreement to become part of a new treaty. Any agreement reached as a part of a new treaty can be changed up to the end of the simulation.
4) Announcement to all of the results of group votes.

If the groups' elected negotiators are successful (that is, if they are able to get agreement among themselves and have them ratified by their group) they may choose to remain negotiators in the next round. If they are unsuccessful, they must be replaced, and may serve again in later rounds.

Teacher's Role

Your teacher probably has a point of view, but should remain impartial during the activity. His or her role would include the following:

1) To ask questions to help you see the issues and the conflicting values;
2) To moderate the negotiations by making sure people hear each other and by setting time limits for the different stages in the round;

3) To remind you of the goal -- to write a new treaty; and
4) To lead a "de-briefing" after the simulation, with such questions as --
    a) What were the debated issues?
    b) What strategies, if any, were used by either side?
    c) What role do you feel you (personally) had in the results?
    d) What arguments were most convincing to you, and why?
    e) How was the simulation realistic, or unrealistic?
    f) What do you think will come of the actual negotiations?

Your teacher might do some of the following:

1) Introduce actual, or fictitious, news items in order to influence the course of the negotiations. (For example:
    a) A Castro visit to Panama, furthering friendship ties with Torrijos and supporting Panamanian claims to the canal.
    b) A conservative majority gaining the upper hand in the Senate that is opposed to the Kissinger-Tack Principles of Agreement.
    c) A sabotage of the canal, forcing closure for several weeks, with suspicion pointing toward Panamanian guerrilla action.)
2) Send "letters" from concerned people to individuals in the group, expressing views and suggesting policy choices. (For example: A Zonian, or U.S. citizen living in the Canal Zone, writing about his fear of losing his job if the Panamanians are given control of the canal. Or a Resolution from the Organization of American States -- Latin American leaders -- favoring the immediate Panamanian control of the Canal.)

(Your teacher's intentions in introducing elements into the simulation will not be to rob you of initiative and responsibility, but to get into the negotiation and discussion important ideas that you may have overlooked.)

3) Give your Ellsworth Bunker's (U.S. negotiator) view of the negotiations after your simulation, for a comparison and evaluation.
4) Encourage some interested students to keep alert to news items and bring up-dates to the class on the negotiations.

Excerpts from the Treaty with Panama for the Construction of a Canal (Nov. 18, 1903)

Article I The United States guarantees and will maintain the independence of the Republic of Panama.

Article II The Republic of Panama grants to the United States in perpetuity the use, occupation and control of a zone of land and land under water for the construction, maintenance, operation, sanitation and protection of said Canal...

Article III The Republic of Panama grants to the United States all the rights, power, and authority within the zone mentioned...which the United States will possess and exercise as if it were the sovereign of the territory...

Article XIV As the price or compensation for the rights, powers and privileges granted in this convention by the Republic of Panama to the United States, the Government of the United States agrees to pay to the Republic of Panama the sum of ten million dollars ($10,000,000) in gold coin of the United States...and also an annual payment during the life of this convention of two hundred and fifty thousand dollars ($250,000) in like gold coin...*

Article XXIII if it should become necessary at any time to employ armed forces for the safety or protection of the canal, or of the ships that make use of the same, or the railways and auxiliary works, the United States shall have the right, at all times, and in its discretion, to use its police and its land and naval forces or to establish fortifications for these purposes.

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*The annual payment has been changed, so that in 1974 it came to $2.3 million.

According to the Panamanian view, what statements and words in the treaty are objectionable?

The Panama Canal: Who Should Own It?

Present treaty negotiations between Panama and the United States over the Panama Canal and the Canal Zone are being conducted within the framework of agreements worked out between Panamanian Foreign Minister Juan Tack and former Secretary of State Henry Kissinger. On February 7, 1974, they signed a Statement of Principles establishing eight guidelines for new canal treaties. They are:

1) The 1903 treaty is to be abrogated and replaced by an entirely new treaty.
2) The concept of perpetuity will be eliminated and the new canal treaty shall have a fixed termination date.
3) U.S. jurisdiction over Panamanian territory is to be terminated promptly in accordance with treaty terms.
4) The Canal Zone is to be returned to Panamanian jurisdiction, with the U.S. retaining specified rights of use for duration of treaty.
5) The Republic of Panama is to have a "just and equitable" share of benefits deriving from canal operations.

6) The Republic is to participate in administration of the canal, with a view to its assuming full responsibility for operation of the canal at the termination of the treaty.
7) The Republic of Panama is to share in the protection and defense of the canal.
8) The U.S. and Panama shall agree bilaterally on provisions for enlarging the capacity of the canal.

These principles were included in a resolution for Congress endorsement by Senator Gale McGee (Democrat, Wyoming) as the basis for a new treaty. The resolution was referred to the Committee on Foreign Relations, where it has received no action.

According to the U.S. conservatives' view, what is objectionable in these "principles"?

The Panama Canal: Who Should Own It?

On March 4, 1975, Senator Strom Thurmond (Republican, South Carolina) introduced "Senate Resolution 97" expressing the "sense of the Senate." With cosponsors numbering more than one-third of the Senate membership, the Thurmond resolution is a signal that a treaty developed along currently proposed lines would possibly result in its tabling or rejection, since two-thirds of those voting must agree to the adoption of a treaty.

The Thurmond resolution is as follows:

"Resolved, That it is the sense of the Senate of the United States of America that--

1) The Government of the United States should maintain and protect its sovereign rights and jurisdiction over the canal and zone, and should in no way cede, dilute, forfeit, negotiate, or transfer any of these sovereign rights, power, authority, jurisdiction, territory, or property that are indispensably necessary for the protection and security of the United States and the entire Western Hemisphere; and
2) there be no relinquishment or surrender of any presently vested United States sovereign right, power, or authority or property, tangible or intangible, except by treaty authorized by the Congress and duly ratified by the United States; and
3) there be no recession to Panama, or other divestiture of any United States-owned property, tangible or intangible without prior authorization by the Congress (House and Senate), as provided in article LV, section 3, clause 2, of the United States Constitution."

The Thurmond resolution has been referred to the Senate Committee on Foreign Relations, where no action is currently scheduled. (*Congressional Digest*, April, 1976.)

> Construct a conversation between Senator Thurmond and Secretary of State, Kissinger, using the resolution above and the Statement of Principles.
>
> What is Thurmond's concern?
>
> What can Kissinger say to deal with that concern?

The Panama Canal: Who Should Own It?

Position Paper: A Panamanian View*

"The canal is ours and we should have control" is the message of most Panamanians. It is our most valuable resource, and without it we are not truly independent. Both the canal and the Canal Zone need to be under our control, for our development, for the good of all our people.

In 1903 we signed a treaty with the United States (drawn up by French and North American diplomats) when we were two weeks old as a nation, and in the midst of a war for independence from Colombia. We needed the military protection that the treaty provided. We gave the U.S. the right to build, operate, and defend a canal. But we did not sell them our land. We sold the right to build a canal.

Now the Canal Zone over the past seventy years has become a North American mini-state, a kind of tropical paradise in the heartland of our country for its more than 40,000 inhabitants. It is a waste of our most valuable resource. Only 3.6% is used by canal installations, 68% is used for military installations, and 25% is not used at all. Panamanian citizens in the Zone are subject to U.S. laws, police, courts, and jails. The U.S. rules as sovereign in the Zone, operating a full-fledged government without reference to the government of Panama, its host.

Economically, Panama is not profiting from the canal as it should. Panamanians with jobs in the Zone receive lower salaries than do the Zonians, for the same work. Zonians, with special stores and duty-free merchandise, can live comfortably at little expense. Those outside the Zone (Marañón for example) struggle to survive, with inadequate housing and malnutrition as constant problems. Since 70% of the goods that pass through the canal either come from or go to U.S. ports, the low toll fees, raised in 1974 for the first time since 1904, represent an annual saving to U.S. commerce of $700 million. Thus Panama, a poor nation, is subsidizing the richest nation in the world, and world commerce in general. Even with the profit Panama does make (almost 20% of our gross national income comes from the Canal Zone economy), the rise and fall of this income as a result of Canal Zone government decisions is beyond our control. A further source of revenue is denied us, as property and income in the Zone are exempt from Panamanian taxes.

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*The ideas presented in this paper are a composite from several sources. See the bibliography for specific sources.

Our sovereignty and independence as a nation are not complete with the U.S. presence -- as now stated in the treaty "in perpetuity" (which means forever). The fourteen U.S. military bases and 14,000 U.S. troops are reminders of U.S. agression -- as in Vietnam, Guatemala, the Dominican Republic, and Chile. And all this, they say, in the name of defense of the Western Hemisphere. Anti-guerrilla training takes place in the U.S.-owned-and-operated "School of the Americas," which has trained many Latin American military officers now in power in such countries as Chile, Uruguay, and Brazil. Such operations violate the treaty agreement of U.S. military presence authorized in the 1903 treaty. Our national pride and the mood of world-wide national independence movements will not tolerate an unending U.S. military presence or control over what belongs to our nation.

We have demonstrated our concerns and frustrations in the past: for example, in January, 1964, when 21 Panamanians and 3 Americans were killed in riots. Commitment to a new treaty negotiation resulted under President Johnson. But now, again the foot-dragging and opposition to our rightful claims. To quote our President, General Omar Torrijos, "Patience has limits. We are now following the peaceful route of Ghandi. We are also prepared to follow the Ho Chi Minh route if necessary. That means terrorism, guerrilla operations, and sabotage in a national liberation war to regain our territory."

We believe you in North America, celebrating your bicentennial and the freedom from outside control of your economic and political independence, will support us as we seek the same just goals. To claim what is ours is our inalienable right.

The Panama Canal: Who Should Own It?

Position Paper: A United States Conservative View*

"The canal belongs to us and we should keep it" is the message of many in the

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*The ideas in this paper are a composite from several sources. See bibliography for specific sources.

United States. The Canal Zone and the Panama Canal are constitutionally acquired territory and property of the U.S., paid for and developed by the U.S. We have held sovereign rights there for 73 years. We have invested much there over the years. Economically and militarily, the Canal Zone is too crucial to surrender to an uncertain future. We must keep it under our control.

Since 1903, when we acquired control over what is called the Canal Zone by treaty with Panama, we have been the lawful owner. The Supreme Court in 1907 reaffirmed the validity to the title of the U.S. to the Canal Zone (Wilson vs. Shaw, 204 U.S. 24, at 30-35). As specified in the treaty, we have paid Panama an annual payment (annuity) since 1904. In 1974 the total annuity came to $2.3 million. We purchased land from private owners in the Zone, estimated in 1974 to have cost $166,362,173, which is more than the combined cost of all other U.S. territories put together.

Panama has profited from our investment. The total U.S. investment in canal activity and defense from 1904 through June 30, 1974, is estimated at $6,880,370,000. Much of these funds, spent in Panama, have helped raise livging standards, giving Panama the highest per capita income of any country in Central America and the second highest in all of Latin America. More than $100 million are being injected each year into that tiny republic's economy from Canal Zone sources. We have already invested $171 million in new canal development, to modernize for the ship sizes of today. It is quite clear that our investments and Panama's gains are abundant.

Now the Executive Branch, through the activities of Secretary of State, Kissinger, is ready to give the canal to the Panamanians. Legally, they cannot do that. Congress alone has the responsiblity, as defined in Article IV, section 3, paragraph 2, which says: "The Congress shall have Power to dispose of and make all needful Rules and Regulations respecting the Territory or other Property belonging to the United States; and nothing in this Constitution shall be so construed as to Prejudice any Claims of the United States, or of any particular State." Our sovereignty in the property of the Canal Zone cannot be given up by Executive negotiation.

If a new treaty with Panama were to give them eventual control over the canal, what is likely to happen? First, we have no assurance of political stability in Panama. General Torrijos took power illegally in 1968 from a constitutionally elected president. There have been 59 changes of government in Panama in 70 years. Without the U.S. military to defend the canal, it is highly possible that the Soviet Union, using Cuban action, would dominate the canal. If the canal were to fall into hostile hands, or be closed through sabotage, we in the U.S. would be affected. For example, a ship traveling from New York to Los Angeles would have to travel an additional 8,000 miles, increasing fuel consumption by over 70% and the time of travel by more than a month. That would increase costs of imports and exports to the U.S. and greatly increase costs to the consumer. Our national interests demand that we keep control over the canal.

We can learn from the experience at the Suez Canal. When the British troops withdrew, it did not take Egypt long to nationalize and take over that key waterway, with enormously harmful consequences, including two prolonged closures.

If we give in here and negotiate a treaty surrendering our control of the canal and territory that is legally ours, we will be signaling to the world our weakness and lack of resolve. Such a sign of retreat is not in our national interest, nor in the interests of a peaceful, free world.

Bibliography

Since the issue is current and in flux, a bibliography can at best "freeze" the discussion at a particular point in time. References to such continuing media as CBS News, Time magazine, etc. is encouraged for up-to-date developments.

Events that influence the course of the negotiations -- such as our Presidential election, sabotage of the canal, change of government in Panama, etc. -- should be introduced as news items for participant response.

Brockman, J. R. "Land Divided." America, Aug. 30, 1975, pp. 87-89.

Bunker, Ellsworth. "Panama and the U.S.: Toward a New Relationship." Department of State Bulletin, June 23, 1975, pp. 859-864, and Vital Speeches of the Day, July 1, 1975, pp. 546-549.

Flood, D. J. "Projected Surrender of U. S. Canal Zone." Vital Speeches, Aug. 1, 1975, pp. 635-638.

Kalke, David J. "Panamanian Purpose and the U.S. Presence." Christian Century, Dec. 24, 1975, pp. 1185, 1186.

Kissinger, Henry. "Progress on Panama Canal Treaty..." Department of State Bulletin, Jan. 23, 1975, pp. 880-883.

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MacHarg, Kenneth D. "A New Treaty for Panama." Christian Century, April 16, 1975, pp. 375.

Parker, B. "Canal Zone Folly." The Progressive, October, 1975, pp. 10, 11.

Rosenfield, S. S. "Panama Canal Negotiations -- A Close-Run Thing." Foreign Affairs, October, 1975, pp. 1-13.

Strother, R. S. "Historical Background." National Review, Sept. 12, 1975, pp. 986-989.

Congressional Digest, April, 1976, entire issue.

Classroom Aids: Available from the Latin American Review radio series are two tapes that would be of special interest to teachers discussing Panama: Program #8 (1976), Jorge Arosemena and Mario Gandasequi, sociologists from the National University of Panama, present the Panamamian view of the controversy over the Panama Canal; and Program #3 (1976) Dr. Richard Rubottom, former Assistant Secretary for Latin American Affairs and Ambassador to Argentina, discusses the Panama Canal negotiations. Preceding Professor Rubottom's discussion is a brief history of the Canal; preceding the discussion by the Panamanian sociologists is a brief overview of canal negotiations as they stood in early 1976.

MODERNIZATION AND THE AFRO-AMERICAN EXPERIENCE

by James Henderson

This lesson was prepared by Dr. James Henderson of Grambling College. Although designed for use by college students, it can be readily adapted for use with high school seniors.

> A teaching module concerning the Black experience in Latin America and the Caribbean during the early twentieth century: Designed as a one/two week component in high school or college-level courses having a cross-cultural, Afro-American or Latin American focus.

I. "Modernization" and its relationship to the Afro-Latin American experience: Modernization may be viewed as a society-wide transformation brought about through scientific advances, industrialization, urbanization, increasing literacy, and an increasing belief in the value of the individual. In this century people all over the world became caught up in the process of modernization. Trains, automobiles, and airplanes vastly increased human mobility, and radio signals penetrated every part of the world. Literacy levels began to increase dramatically. The people of every country became aware of the wider world, and profound economic developments touched them physically. The city became a lure to the country folk. Money could be earned in factories spawned by new technology, and life was more exciting in urban areas. Perhaps most important, the world's peoples came increasingly into contact with ideas that had been common currency only among the intelligentsia prior to the era of urbanization. The masses of ordinary people around the world began to participate in the political life of their countries not simply as clients but rather as vocal proponents of their own ideas. At this point in world history modernization became a fact. The people began shaping their own destiny; the fundamental concept of the Western democratic ideal became a reality. Ironically, nineteenth-century liberalism was no longer a viable social philosophy. The world community turned to other theories of social organization as more realistic in a world of individual participation at all levels of society.

The liberating effect of modernization was nowhere more apparent than among Black people in the Americas. Civil rights movements in both Anglo and Latin America were understandable parts of the greater phenomenon of global modernization. It is the objective of this module to help students and teachers understand the connection between modernization and the Afro-Latin American experience.

II. Goals and objectives for students using this module: They should be able to

A. place the Afro-Latin American experience in the larger context of Third World modernization.

B. interpret several of the assigned readings as Latin expressions of the same sentiments voiced by notable Afro-Anglo Americans such as Booker T. Washington, W. E. B. DuBois and Martin Luther King, Jr.

C. interpret the readings as concrete manifestations of the growing awareness of Black ethnicity throughout the Americas as part of a world-wide revolt against various kinds of European-inspired domination.

D. discuss the connection between mass media and the growing assertiveness of Afro-Latin American Blacks.

E. discuss the connection between the growing assertiveness of Afro-Latin American Blacks and urbanization.

III. Activities through which these educational goals should be achieved: Teachers and students should explore the subject of modernization and Afro-Latin America through 1) careful study of the assigned readings, 2) classroom discussion of the readings, 3) the use of visual aids that show students the people and places being considered.

IV. Topical outline of the module:

A. The problem of identity for Afro-Latin Americans living in a world not of their making

B. The nature of race relations in Latin American nations

   1) Cuba

   2) Puerto Rico

C. The beginnings of the Afro-Latin American search for ethnic solidarity

D. The nature of Afro-Latin American religion

E. The continuation of African traditions and customs in twentieth-century South America
   1) Surinam
   2) Colombia

F. The adoption of Anglo-American values and social institutions by Afro-Americans

V. Bibliography keyed to the subject outline (IV, above):*

A. (identity problem) de Pestre, René. "Problems of Identity for the Black Man in the Caribbean." Caribbean Quarterly. Translated by G. Irish. Vol. 19 (Sept. 1973), 51-61.

B. (race relations, Cuba and Puerto Rico) Knight, Franklin W. The African Dimension in Latin American Societies. New York: Macmillan, 1974. Pp. 93-105.

C. (ethnic solidarity) The National Negro Voice. Kingston, Jamaica. Vol. 1, no. 1 (July 19, 1941).

D. (religion) Smith, Michael C. The Ras Tafari Movement in Kingston Jamaica. Kingston: The University of the West Indies, 1960. Pp. 7-31, 48-54.

E. (continuities of African customs in South America) DeGroot, Silvia W. "The Bush Negro Chiefs Visit Africa; Diary of an Historic Trip," in Maroon Societies, ed. by Richard Price. New York: Doubleday, 1973. Pp. 389-398.

F. (adoption of Anglo-American values) Manning, Frank Edward. Black Clubs in Bermuda. Ithaca, N.Y.: Cornell University Press, 1973. Pp. 147-182.

E. (continued) Whitten, N.E. Black Frontiersmen. N. Y.: John Wiley, 1974. Pp. 97-123.

*The instructor should use these readings as discussion starters by having students read the articles early in the teaching of the module. As an additional activity students might be asked to find additional readings for each topic of discussion. The instructor should assure students that a vast literature exists for each of the six topics contained in the module.

VI. Evaluation: The following sample questions are given as "discussion starters" for use by teachers and as possible examination questions by which student comprehension may be tested. Instructors may want to adapt the wording of the questions to his particular student clientele.

A. Questions concerning the topic in general:

1) A "process of modernization" supposes movement from a situation called pre-modern. What would characterize a pre-modern Afro-Latin American society?
2) Do you feel that the term "mass movement" is a suitable description of the phenomena described in these readings? Why or why not?
3) Why does it seem that Blacks of the Caribbean islands have had greater difficulty asserting their ethnicity than Blacks in continental Latin America?

B. Questions concerning specific readings:

Reading A. (de Pestre):

1) Did Anglos and Latinos intentionally try to make Blacks ashamed of their African heritage, or did Anglos and Latinos simply insist that their respective cultures were superior to all others?
2) Do you agree with de Pestre's statement that West Indian Blacks have been deeply damaged, in a psychological sense, by the trials they have endured throughout history?

Reading B. (Knight):

1) Knight states that Cuban slave owners wanted the abolition of slavery in the nineteenth century. Does the historical evidence concerning slavery in Cuba support his view?
2) Does the evidence suggest, as Knight does, that Cuba and Puerto Rico were rapidly becoming racially homogenous societies between the time of abolition and onset of the twentieth century?
3) What is Franklin's reasoning in saying that John Clytus did not really perceive discrimination against Blacks in post-Castro Cuba?
4) Describe the many ways that United States influence in Cuba and Puerto Rico increased racial tensions on the two islands during the twentieth century.
5) Why is it that Puerto Rico has been so successful in attacking its problem of racism?

Reading C. (National Negro Voice):

1) Who was Marcus Garvey and what did he do?
2) The Germans did little to enslave and exploit West Indian Blacks. Why, then, were the Black publishers of this newspaper so against the Germans in 1941?
3) What were the principal aims of the U.N.I.A.?

Reading D. (Michael Smith):

1) What was the connection between the Ras Tafari and the U.N.I.A.?

2) How do you assess the members of a religious group that worships an Ethiopian king and believes that members achieve salvation through returning to Africa?
3) Do you feel that the average Ras Tafari member exhibits the kind of emotional scars alluded to by de Pestre and mentioned in question A-2 (above)?
4) What is the significance of the fact that the Ras Tafari movement grew rapidly in the 1950s and after?

Reading E. (DeGroot):
1) What motives prompted the Bush Negro chiefs to want to travel to Africa?
2) What are several reasons why they were accepted with such pomp in the West African countries that they visited?
3) What seems to have been the attitude of Silvia DeGroot to the chiefs and to their trip: How do you explain her attitude?
4) Were the chiefs justified in being a tiny bit hostile toward their hosts? Why or why not?
5) Does it seem that the Afro-Americans were very much in touch with the culture of their African hosts? Explain.

Reading E. (Whitten):
1) Why is the cantina so important in the lives of Black frontiersmen?
2) A great deal of sexual propositioning and so forth goes on in the saloon context. Does this mean that the saloons of the Black frontiersmen are depraved and immoral places?
3) What is the significance of the *baile de respeto* (dance of respect) in the culture of the Black frontiersmen? Do men or women enjoy the dance more? Explain.
4) Why does the *currulaõ* last so long?
5) Can we see the impact of modernization in the three rituals of Black frontiersmen that are described in this reading? In what ways has modernization not affected those rituals?
6) Why is it impossible to find the authentic *currulaõ* or saloon ritual outside Afro-Hispanic culture?

Reading F (Manning):
1) Within the context of these readings concerning Black ethnicity in the twentieth century, why might it seem ironic for Blacks in Bermuda to form the kind of "Black Clubs" that are described in this reading?
2) Are you sympathetic to club members who participate vicariously in the Black pride and ethnic awareness movements by attending theatrical productions in their clubs, and then go back into the outside world to play the "old Negro" role that whites expect them to play? Why or why not?

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LA COCINA PUERTORRIQUEÑA

by Joan Mulet

Note to the Teacher

The following unit in Spanish shows how three separate influences (Indian, Spanish, and African) are found in Puerto Rican cooking and food. The unit includes background historical material, suggestions for activities, recipes, and a glossary of terms used.

We have included it as an item of special interest to Spanish teachers who are looking for a unit dealing with a Latin American culture other than Mexico. Of particular interest are the many Spanish words and phrases as well as foods that are regional to Puerto Rico, and owe themselves to the syncretism that occurred there. This combining of distinct cultural parts to form a new cultural whole, that is, syncretism, is a framework that can be developed for many other areas of Latin American culture studies with great success.

Unidad: LA COCINA PUERTORRIQUEÑA

Introducción y presentación del tema de la unidad.

I. Geografía de Puerto Rico - Actividades y materiales

II. Origen de la cocina puertorriqueña

  A. Influencia indígena - Actividades y materiales

  B. Influencia española - Actividades y materiales

  C. Influencia africana - Actividades y materiales

III. Resumen - Actividades

IV. Glosario - Actividades

V. Recetas

Objetivos:

Al finalizar dicha unidad, el estudiante debe saber:

1. que es Puerto Rico, en que región esta localizado y cual es su capital.
2. cuales fueron los tres grupos étnicos que dieron origen a la cocina puertorriqueña.
3. identificar, por lo menos, un plato que sea característco de cada influencia.
4. nuevas palabras y sus significados que hayan sido aportadas al idioma español por cada influencia.
5. el procedimiento o receta que se utilizan en algunos platos de la cocina puertorriqueña.

Materiales:

1. Transparencias ilustrando:
   a. la localización geográfica de Puerto Rico en relación a Estados Unidos, Centroamérica y el Caribe.
   b. el relieve topográfico de Puerto Rico.
   c. mapa cacical de Puerto Rico.
   d. dibujos de indias en sus labores domésticas.
   e. dibujos de indias preparando el casabe.

Introducción

Culturalmente, los alimentos que comemos y la forma en que los confeccionamos tienen una gran importancia. Ellos reflejan nuestra personalidad y enriquecen nuestra cultura, son parte de nuestra forma de vida.

En esta unidad estudiaremos el origen de la cocina puertorriqueña y algunos de sus platos típicos. Para iniciar este estudio debemos primero conocer algunos datos geográficos de Puerto Rico.

I. Geografía de Puerto Rico

Puerto Rico es una isla rodeada por dos importantes cuerpos de agua. Por el norte, este y oeste la rodea el Oceano Atlántico, y por el sur el Mar Caribe. Se encuentra entre los 17 y 18 grados latitud norte, y 59 y 61 grados longitud oeste.

Forma parte de las Antillas Mayores, junto a Cuba, Jamaica, Haití y la República Dominicana. Puerto Rico es la menor de las Antillas Mayores y es la más densamente poblada de las cinco. Su población sobrepasa más de tres millones de habitantes. La Isla mide 111 millas de longitud (este a oeste) y 36 millas de anchura (norte a sur).

Además, posee unas islas muy pequeñas llamadas Vieques, Culebra, Mona, Monito y Desecheo.

Puerto Rico tiene una cordillera de montañas que cruzan la Isla de este a oeste, dejando solamente algunos llanos costaneros en el norte y en el sur. La proporción territorial de la Isla se divide en: 40 porciento montañas, 35 porciento lomas y 25 porciento llanos. Su clima es tropical, al igual que su vegetación.

San Juan es la capital de Puerto Rico, situada en la parte noreste de la Isla. Otras ciudades importantes son: Ponce, situada en el sur; Mayagüez, al oeste; Arecibo y Bayamón, al norte; y Fajardo, al este.

Por su posición geográfica, Puerto Rico se ha convertido en un punto de gran importancia militar y comercial, tanto en el pasado como en el presente.

Actividades

1. En un mapa de Puerto Rico señalar:
   a. la capital de Puerto Rico
   b. las ciudades más importantes
   c. indicar el relieve topográfico de la Isla.
2. Preparar un mapa del Caribe en un cartelón grande que muestre las Antillas Mayores y Menores, pero sin sus respectivos nombres. A manera de juego, se dividirán en dos bandos el grupo de niños. Cada niño señalará en el cartelón la isla o país que se le dicte. Al final del juego, el bando que más puntos haya acumulado será el ganador.

Materiales

1. Mapas de Puerto Rico.
2. Mapa del Caribe.
3. Cartulina para dibujar el mapa del Caribe.

II. Origen de la cocina puertorriqueña

La cocina puertorriqueña es una herencia de tres importantes culturas que se combinaron en la Isla, desde el principio del siglo XVI hasta finales del siglo XIX. Estas tres influencias que dieron origen a nuestra cultura fueron: la indígena, la española y la africana.

A. Influencia indígena:

Cristóbal Colón descubrió a Puerto Rico el 19 de noviembre de 1493. Cuando llegó a la Isla quedó facinado por la abundancia de vegetación, animales y agua potable que había en ella.

Los indios taínos poblaban la Isla de Borinquén (nombre con que los indios de Puerto Rico llamaban a su Isla), al momento del Descubrimiento. Este grupo de indios había alcanzado un nivel de desarrollo cultural más alto que el de las otras Islas del Caribe. Los indios tenían hortalizas y cultivaban plantas de gran valor alimenticio tales como: yuca, batata, maíz, piña, guayaba, ají, maní, yautía, mamey y otros frutos. Estas pequeñas labranzas las llamaban "conucos". También cultivaban el tabaco, el cual acostumbraban a fumarlo después de la cena. Cazaban animales pequeños, aves y pescado como parte de su sustento alimenticio.

Los platos que confeccionaban los indios eran muy ligeros. La batata la comían asada. Con la yuca preparaban el "casabe" o "pan de los indios". El ají, el achiote y la sal lo utilizaban para adobar y sazonar los animales, las aves y el pescado que comían. El maíz lo comían tostado o crudo, también lo molían para hacer harina de maíz. Con ella hacían los "güanimes", especie de pastel hervido y envuelto en hoja de plátano; y las arepas. El casabe y el maíz lo mexclaban para preparar una bebida fermentada llamada "chicha", la cual tomaban en sus fiestas, ceremonias y areytos. La bebida común de los indios era el agua.

Como utensilios de cocina, los indios usaban tinajas y ollas hechas de barro, y el "burén", especie de cazuela llana de barro, que calentaban al fuego para tostar las tortas de maíz, el casabe y otros. Restos de estos utensilios han sido encontrados en excavaciones arqueológicas, las cuales nos brindan más información sobre la forma de vida del indio. Algunos de estos utensilios perduran en uso hasta nuestros días en la cocina puertorriqueña.

Los indios aportaron nuevas palabras al idioma español, al igual que enriquecieron otros aspectos de la cultura puertorriqueña.

Actividades

1. Tratar de confeccionar o conseguir ya preparado, el casabe para que los niños lo prueben.
2. Hacer una lista de palabras de origen indígena que estén relacionadas con los alimentos y los utensilios de cocina.
3. Conseguir recetas de comidas de origen indígena.
4. Comenzar a hacer un recetario de comidas puertorriqueñas.

Materiales

1. El casabe.
2. Dibujos o láminas que ilustren algunos de los utensilios de cocina que usaban los indios.

B. Influencia española:

La cocina española, al igual que la cocina puertorriqueña, es una combinación de influencias de los diferentes pueblos que invadieron a España.

Durante el período colonial español, Puerto Rico fue víctima de largos años de abandono debido a problemas internos de España. Entre algunos de estos problemas estaba la dificultad del intercambio comercial como consecuencia de las doctrinas mercantiles. Esto hizo casi forzosa y rápida la introducción y adaptación a los frutos naturales de la Isla en los hábitos de alimentación de los conquistadores españoles.

Los primeros colonizadores tuvieron que aprender de los indios a confeccionar los platos indígenas y a utilizar los productos agrícolas en sus platos tradicionales. En esta forma, los indios y los españoles van modificando sus hábitos alimenticios.

Algunas comidas de origen español, pero muy tradicionales en la mesa puertorriqueña son: la horchata, el vino, el café, la tortilla, el caldo gallego, el cocido, la fabada asturiana, la paella, el gazpacho, el arroz a la marinera, el escabeche, el arroz con calamares, el bacalao a la vizcaína, el alioli o mayonesa, los chorizos, los bacalaítos, las almojábanas, las aceitunas, el aceite, el cabello de ángel, las torrejas, los merengues, los buñuelos, el brazo gitano, el majarete, el pan de mallorca, el mazapán, el turrón de almendras, el membrillo, las nueces y otros.

Un plato muy típico y muy antiguo de la cocina española es la olla podrida. El sancocho puertorriqueño es el equivalente a la olla podrida española, ya que en su preparacion se utilizan los productos indígenas o agrícolas de la Isla.

En esta forma, el recetario puertorriqueño va enriqueciéndose con la incorporación de nuevas comidas.

Actividades

Cuando los conquistadores españoles llegaron a Puerto Rico, encontraron los siguientes animales y productos alimenticios:

Raíces o tubérculos:[1]

Yuca	Imocona)	Silvestres
Batata	Guayaro)	
Yautía	Mapuey)	
Lerén	Marunguey)	

Granos:

Habichuelas indígenas
Maíz

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[1] Cabanillas, Berta - "El puertorriqueño y su alimentación a través de su historia" ICP, 1973, cap. XIV, pág. 353.

Otros:

- Maní

Frutas:

- Guayaba
- Mamey
- Anón
- Corazón
- Guanábana
- Guama
- Caimito
- Cajuil (Pajuil)
- Pitajaya
- Icaco (Hicaco)
- Guábaras (Uvas de playa)
- Yagama (Piña)
- Cereza
- Jobo
- Jagua

Peces:

- Liza
- Mero
- Sierra
- Manchego
- Róbalo
- Salmonete
- Carite
- Tiburón
- Pargo
- Dorado
- Picua

Quelonios:

- Carey
- Tortuga de mar
- Hicotea

Otros:

- Manatí
- Iguana
- Camarones
- Caracoles

Aves:

- Guaraguao
- Yaguaza
- Sasabí

Cangrejos:

- Buruquena
- Jaiba
- Juey

1. Utilizando la lista de productos y animales que habían en Puerto Rico cuando llegaron los españoles:
   a. investigar cuales de estos productos todavía existen en la Isla.
   b. investigar cuales de estos animales todavía existen en la Isla.
   c. conseguir láminas de algunos de estos animales y plantas.
   d. conseguir alguna muestra de alguno de los productos agrícolas.

2. Hacer una lista de comidas cuyo nombre indique su origen or la región de España de donde proviene.
3. Conseguir las recetas de comidas de origen español para incluirlas en el recetario.

Materiales

1. Dibujos o láminas que ilustren animales o plantas originales de Puerto Rico.
2. Muestras de algunos productos.

C. Influencia africana:

Al igual que los españoles, los esclavos africanos enriquecieron el recetario de la cocina puertorriqueña.

Los barcos negreros que traían los esclavos de Africa, acostumbraban traer algunas plantas que luego servirían para alimentar a los negros en el país de su destino. De esta forma, llegaron a Puerto Rico el guineo, el ñame, la malanga, el gandul, el plátano, el quimbombó y otros. La adaptación en el aspecto de su alimentación fue bastante rápida, ya que traían consigo algunas plantas que eran básicas en su dieta, y en la Isla encontraron muchos productos alimenticios que ellos estaban acostumbrados a comer, y otros los sustituyeron.

Los africanos de la región de la Costa del Oro tienen un plato hecho de maíz hervido en hojas de plátano. Es muy probable que este mismo plato fuera el origen del pastel puertorriqueño, sustituyendo el maíz por el plátano. Los platos tienen su origen en donde se producen or se encuentran los ingredientes principales, y en la Isla había gran abundancia de plátanos y carne de cerdo.

Las negras africanas emplearon el azúcar en la preparación de bebidas como el mabí, el guarapo o aloja, el mamplé y otros. También en la repostería como en el pon, el bombotó, la cazuela, el bien-me sabe, el mampostial o marrayo, el dulce de coco, la alegría de coco, el turrón de coco, el arroz con dulce, el besito de coco, la pasta de coco y otros.

Algunos platos y frituras de origen africano son: el calalú, el funche o marifinga, la harina de maíz con leche de coco, el fufú, el pastel, el sopón de gandules, el salmorejo de jueyes, el quimbombó guisado, el mofongo, el arroz con fríjoles y leche do coco, el arroz blanco con leche de coco, los garbanzos con leche de coco, la gandinga, el tostón de plátano, las frituras de ñame, las frituras de yautía, las tortas de calabaza, las empanadillas de yuca o plátano, los cuchifritos, las alcapurrias de yuca o plátano y otros.

Entre las aportaciones del negro africano a la cocina puertorriqueña encontramos que: sembraron la tierra y cosecharon sus plantas traídas de Africa, y continuaron cultivando los productos agrícolas de la Isla. Dominaron el arte de cocinar y enseñaron al hombre blanco a preparar sus platos y a saborear de sus comidas que fueron introducidas al patrón alimenticio puertorriqueño.

Actividades

1. Conseguir un mapa de Africa y localizar la Costa del Oro y el Golfo de Guinea.
2. Hacer una lista de comidas cuyo nombre sea originario de Africa.
3. Preparar un cartelón con láminas ilustrando las diferentes plantas que trajeron los negros exclavos de Africa.
4. Buscar las recetas de las comidas de origen africano para el recetario.
5. Describir brevemente el origen de la cocina puertorriqueña (se pueden utilizar dibujos).

Materiales

1. Cartelón y láminas.

III. Resumen

A través de esta unidad hemos estudiado el origen de los hábitos de alimentación y del arte culinario puertorriqueño. Sin embargo, hay algunas comidas "criollas" que forman parte de la dieta diaria del puertorriqueño actual, y que no hemos mencionado. El plato crillo más conocido es el típico arroz y habichuelas, cuyo origen se remonta al siglo XV con el inicio del cultivo de arroz. Este plato es muy popular entre todas las classes sociales de Puerto Rico. Especialmente entre los "jíbaros" o los campesinos puertorriqueños, por su bajo costo y su valor nutritivo. Otras comidas cuyo origen provienen de la cultura norteamericana, también se han incorporado al recetario puertorriqueño.

El conocimiento de la cocina puertorriqueña, como un aspecto cultural y social, es indispensable porque es parte de nuestra identidad.

Actividades

1. Hacer una lista de las comidas norteamericanas que han pasado a formar parte del recetario puertorriqueño.
2. Enumerar y describir las diversas formas en que se prepara el arroz y habichuelas.
3. Investigar cual es el valor nutritivo del arroz y habichuelas.

IV. Glosario

Alcapurrias - masa de yuca o plátano verde rallado, con relleno de carne guisada o jueyes, y fritos en manteca.

Alegría de coco - dulce hecho de coco picado y hervido en azúcar.

Almojábanas - especie de torta de queso.

Arepas - sorullitos hechos con harina de maíz, fritos o asados.

Areyto - fiesta que celebran los indios taínos, en la cual cantaban y bailaban.

Bacalaítos - especie de buñuelos compuestos de harina y bacalao.

Besito de coco - masa de coco rallado, harina de trigo, huevos, azúcar y mantequilla. Se hornea en pequeñas porciones individuales.

Bien-me sabe - combinación de yemas de huevos, leche de coco y azúcar, hervido para formar un almíbar espeso.

Bombotó - torta dulce hecha con harina de trigo y azúcar negra, y luego horneada.

Burén - vasija hecha de barro, redonda y como una pulgada y media de profundidad.

Calalú - cocido de vegetales picados, con sal, vinagre y manteca.

Casabe - "pan" que elaboran los indios con yuca y sal.

Cazuela - pudín de batata blanca y calabaza, hervida y majada con leche de coco, especies, huevos, mantequilla, azúcar, harina de trigo y sal. Luego se pone al horno.

Conucos - pequeñas labranzas en donde los indios cultivaban sus plantas y frutas.

Cuchifritos - órganos internos de la res, hervidos en agua de sal, fritos en grasa y sumergidos en pique.

Chicha - bebida fermentada hecha con el maíz.

Empanadillas - masa de yuca o plátano verde rallado, con relleno de carne guisada o jueyes, envueltas en hoja de plátano y asadas.

Fufú - comida preparada a base de plátano, calabaza, malanga o ñame, hervidos y luego amasados.

Funche o marifinga - crema hecha con harina de maíz, leche o agua, sal, azúcar y matequilla. (Se puede sustituir el agua o la leche, por leche de coco.)

Gandiga - hígado, riñones y corazón de res, guisados con especies, achiote y papas.

Güanimes - sorullo o bollo de maíz, envueltos en hoja de plátano y hervidos.

Guarapo o aloja - jugo de caña de azúcar.

Horchata - refresco de ajonjolí.

Mabí - bebida muy refrescante preparada con la corteza del árbol del mismo nombre, hervidas en agua, sazonadas con azúcar y luego fermentada.

Mamplé - ron clandestino hecho de caña de azúcar fermentada.

Mampostial o marrayo - dulce hecho de coco rallado y hervido con melaza.

Mofongo - plátano verde frito y luego majado con sal y chicharrón de cerdo.

Pastel - masa de yautía, guineos verdes y plátanos rallados con relleno de carne guisada, envueltos en hojas de plátano y cocidos en agua de sal hirviendo.

Pon - biscocho elaborado con viandas cocidas y majadas con harina de maíz y melaza, azúcar y leche de coco. Se hornea en un caldero cubierto con hojas de plátano.

Actividades

1. Organizar un juego de preguntas y respuestas, relacionadas en la unidad.
2. Hacer una lista de los platos que comemos con mayor frequencia y determinar su origen.
3. Dictar a los niños el nuevo vocabulario incluído en esta unidad, para que ellos escriban el significado.

V. Recetas

CASABE

Ingredientes:

2 libras de yuca blanca o dulce.
Sal al gusto.

Procedimiento:

Después de lavar la yuca cruda, móndela. Ralle la yuca. Ponga la masa de yuca rallada sobre un pedazo de tela blanca de algodón, envuélvala en éste y exprima hasta que le haya sacado bastante agua. Echele sal en polvo a la masa de yuca exprimida y revuélvala un poco para que la sal se riegue uniformemente. En el fondo del caldero o sartén ya caliente, eche una porción de la masa de yuca, extendiéndola y apisonándola con una cuchara grande hasta que se forme una torta fina que cubra todo el recipiente. Déjela dorar unos segundos. Voltee la torta y dórela por el otro lado. Saque esa torta y repita la operación hasta usar toda la masa de yuca. (El casabe dura fresco dos o tres días.)

GUAMINES

Ingredientes:

1 libra de harina de maíz
1 cucharadita de sal
2 cucharadas de azúcar
1 taza de leche de coco
1/2 cucharadita de semillas de anís
1/4 taza de agua

Procedimiento:

Mezcle la harina de maíz, sal y azúcar. Hierva las semillas de anís en agua, cuélelas, y luego añada la leche de coco. Añada la leche de coco con el agua a la harina de maíz para hacer una masa. Divida en diez porciones del mismo tamaño. Envuélva cada porción en una hoja de plátano engrasada. Doble y amarre con un cordón cada lado. Hierva en agua con sal, por treinta minutos. (Nota: Los guanimes se pueden hacer también de plátanos verdes.)

COCIDO

Ingredientes:

1 libra de carne de res (filete) cortada en cuadros pequeños
6 tazas de agua
1 cebolla picada
2 tomates cortados en pedazos pequeños
2 pimientos verdes cortados en pedazos pequeños
1 diente de ajo machacado
1/4 libra de jamón ahumado cortado en pedazos pequeños
1/2 libra de repollo cortado en pedazos pequeños
3 zanahorias cortadas en ruedas muy finas
1 libra de garbanzos (remojados en agua la noche anterior)
1 cucharada de sal
2 chorizos cortados en pedazos pequeños
1 libra de papas hervidas partidas por la mitad
1/2 libra de habichuelas tiernas cortadas en pedazos pequeños

Procedimiento:

Coloque la carne en una olla y cúbrala con el agua. Añada el jamón, los garbanzos, la cebolla, el pimiento, el ajo y el tomate. Déjelo hervir hasta que la carne y los garbanzos estén blandos. Añada los chorizos y los vegetales. Sazone y cocine hasta que los vegetales estén blandos.

ARROZ CON HABICHUELAS

Ingredientes:

1 cucharada de manteca o aceite
2 onzas de jamón ahumado cortado en pedazos pequeños
1 pimiento verde cortado en pedazos pequeños
1 tomate cortado en pedazos pequeños

1 cebolla cortada en pedazos pequeños
2 dientes de ajo
2 cucharaditas de sal
1 libra de arroz
1 libra de habichuelas cocidas
2 tazas de agua

Procedimiento:

Ponga a calentar la manteca o aceite en un caldero o una olla, y sofría el jamón. Añada el pimiento verde, tomate, cebolla, ajo y déjelo cocinar a fuego bajo por unos minutos. Añada el arroz, las habichuelas, la sal y el agua, y mezcle bien. Cocínelo lentamente hasta que toda el agua se haya secado, entonces cúbralo hasta que el arroz este blandito. Añada el achiote al gusto. Sírvalo caliente.

GUARAPO O ALOJA

Ingredientes:

1 libra de jengibre
1 raja de canela
5 tazas de agua
1 1/2 taza de melao (caña de azúcar)

Procedimiento:

Corte el jengibre. Añada el agua y la raja de canela. Póngalo a hervir. Después que haya hervido, cuélelo y déjelo enfriar. Añada el melao y sirva bien frío.

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THE ANCESTRAL EXPERIENCE OF THE HISPANIC COMMUNITY OF NEW MEXICO AND TEXAS

by Elizabeth A. H. John

xiii

The following outline of key ideas pertaining to the ancestral experience of the Hispanic communities of New Mexico and Texas was prepared by Dr. A. H. John to accompany a lecture she delivered on the cultures of the Southwestern United States. This brief outline corresponds to Key Ideas II, "Historical Backgrounds," A & B. It serves to illustrate how lessons on the Latin American heritage of the United States can be developed following the framework of Key Ideas.

Historical Backgrounds

A. Indian and Spanish cultures interacted to produce a unique colonial society.

1. Indian cultures on the northernmost frontier ranged from the advanced village societies of Pueblos and Caddos to primitive little Coahuiltecan roving groups whose world collapsed early under the onslaught of mounted Apaches.
2. Motives for Spanish exploration and colonization in New Mexico included the quest for new mineral and agricultural wealth, the desire to win souls for the Faith, and the imperial necessity of countering possible British and French encroachments upon New Spain.

   Motives for Spanish exploration and colonization in Texas were to win Indian souls and to counter threats of French and British advance towards New Spain. There was little expectation of wealth.

   a. Spanish conquest rested upon the feudal assumptions of reciprocal obligations of king and vassals and the extension of the "King's Peace." Although slavery was an ancient institution in the Mediterranean world and Black slaves became an important labor force in some of Spain's New World colonies, there were few Black slaves in New Mexico and Texas. Enslavement of Indians was forbidden by law, and violations were severely punished.

   b. The Franciscan missionary was a prime reason for the existence of both

New Mexico and Texas; the soldiery and supporting civil populations were present principally to support the missionary enterprise. Clashes between authorities of Church and State were frequent and often damaging to development of the frontier provinces, but the friars' vigilance against secular violations of Indian rights was an important deterrent to exploitation of the aborigines.

3. Despite painful clashes of Spanish and Indian cultures on the northernmost frontier, the institutions of the settled Pueblos and Caddos sturdily survived Spanish efforts to impose change; the non-sedentary tribes were practically beyond the reach of Spanish efforts to impose change. The greatest impact on Indian societies was the accidental revolution set in motion by the Spaniards' introduction of the horse and metal tools and weaponry.
   a. While traditional hierarchical assumptions of Spanish society figured in the northernmost provinces in the preferential status of *peninsulares* and *criollos*, *mestizos* figured importantly in the founding and development of both New Mexico and Texas. Indians, whose friendship was perceived to be essential to both provinces, were welcomed to the status of free vassals of the king and were subject to special legal protections as well as to rights of self-governance.
   b. Because the conquest of New Mexico occurred after the Spanish Crown effected reforms to curb abuses of Indian labor, the *repartimiento* was never legally established there and the *encomienda* occurred only in limited form in the period 1608-1680. Essentially a grant of the fruits of Indian labor, but not of the Indians or their land, the *encomienda* entitled the *encomendero* to collect an annual tribute (usually one blanket or hide and two-and-a-half bushels of corn from each household) as compensation for his duties as protector of the pueblo or pueblos assigned to him. The *encomendero* had in turn to spend as much time in the field as necessary, at his own expense, defending the pueblos against hostile Indians. Abuses of the institution by unscrupulous *encomenderos* provoked the wrath of both Indians and Crown, and were considered a major cause of the Pueblo Revolt of 1680. The *encomienda*, therefore, was never reintroduced in New Mexico after the Reconquest. The *encomienda* never existed in Texas.
   c. While it was often difficult to implement on the remote northern frontier the Crown's humane intent toward the Indians, the vigilance (often competitive) of missionary and secular officials led to increasingly effective protection of Indian rights.

d. Contrary to experience in the more densely populated regions to the south, Indian populations of the northern frontier did not readily bow to Spanish dominion. The societies of New Mexico and Texas were shaped by long processes of collision and mutual accomodation between Spanish and Indian peoples.

e. Indian populations on the northern frontier suffered grave attrition from warfare and epidemic diseases in the 16th, 17th, and 18th centuries, and dwindling groups often coalesced for survival. However, there was no impetus to importation of slave labor as a result, because Indian labor did not figure importantly in the limited provincial economies of New Mexico and Texas.

B. The Spanish pattern of highly centralized bureaucracy proved woefully inadequate in the northern frontier context of vast distances and chronic economic and military emergencies. The contentious adversary stance of the missionaries complicated civil administration of New Mexico and Texas, but served a useful watchdog function, particularly against abuses of Indians. (The acrimonious clashes of Church and State officials offended and alarmed Indians whose own religious traditions emphasized principles of harmony. Spanish efforts to deal with Indians were also impeded by the extreme decentralization of native sociopolitical institutions, for it was almost impossible to find any authority that could make a binding commitment for an Indian group of any size.)

MAPS: Texas to 1774, New Mexico to 1767, and Provincias Internas after 1776 from Storms Brewed in Other Men's Worlds, written by Dr. Elizabeth A. H. John and published by Texas A&M University Press, Drawer C, College Station, Texas 77843.

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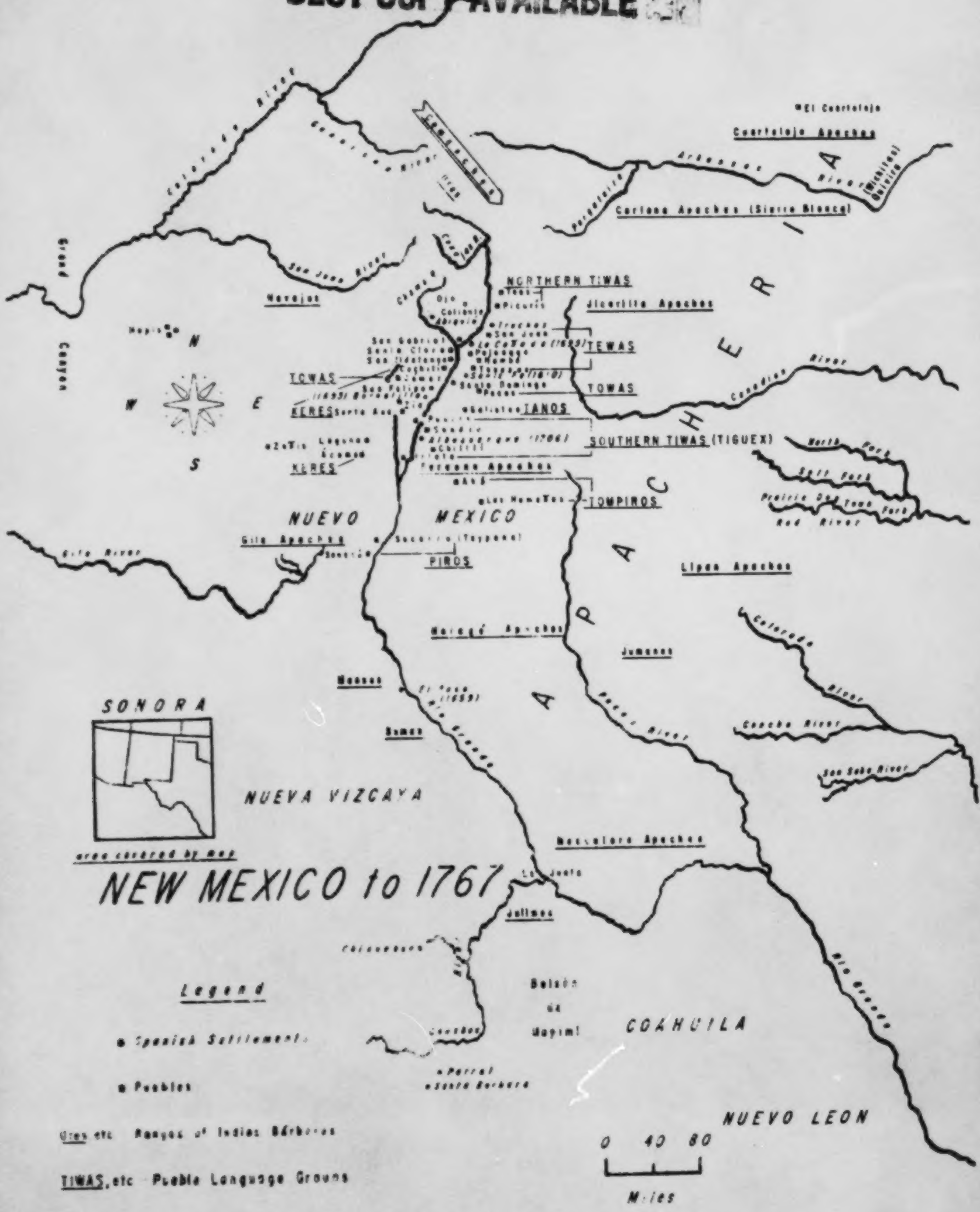
Colorado River
Grand
Canyon
Gunnison River
Comanches
Utes
Arkansas River
Purgatoire
El Cuartelejo
Cuartelejo Apaches
Carlana Apaches (Sierra Blanca)
(Wichitas) Quivira
Grand
San Juan River
Navajos
Chama R.
Conejos R.
Ojo Caliente
Abiquiu
NORTHERN TIWAS
Taos
Picuris
Jicarilla Apaches
Truchas
San Juan
La Cañada (1695)
TEWAS
Hopi
San Gabriel
Santa Clara
San Ildefonso
Pojoaque
Nambé
Tesuque
Cochiti
Jemez
Santa Fe (1610)
Santo Domingo
TOWAS
San Felipe
(1695) Bernalillo
Zia
Pecos
TOWAS
KERES
Santa Ana
Galisteo
TANOS
Puaray
Sandia
Albuquerque (1706)
Chilili
Isleta
SOUTHERN TIWAS (TIGUEX)
Zuñi
Laguna
Acoma
KERES
Faraone Apaches
Abó
Las Humanas
TOMPIROS
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W
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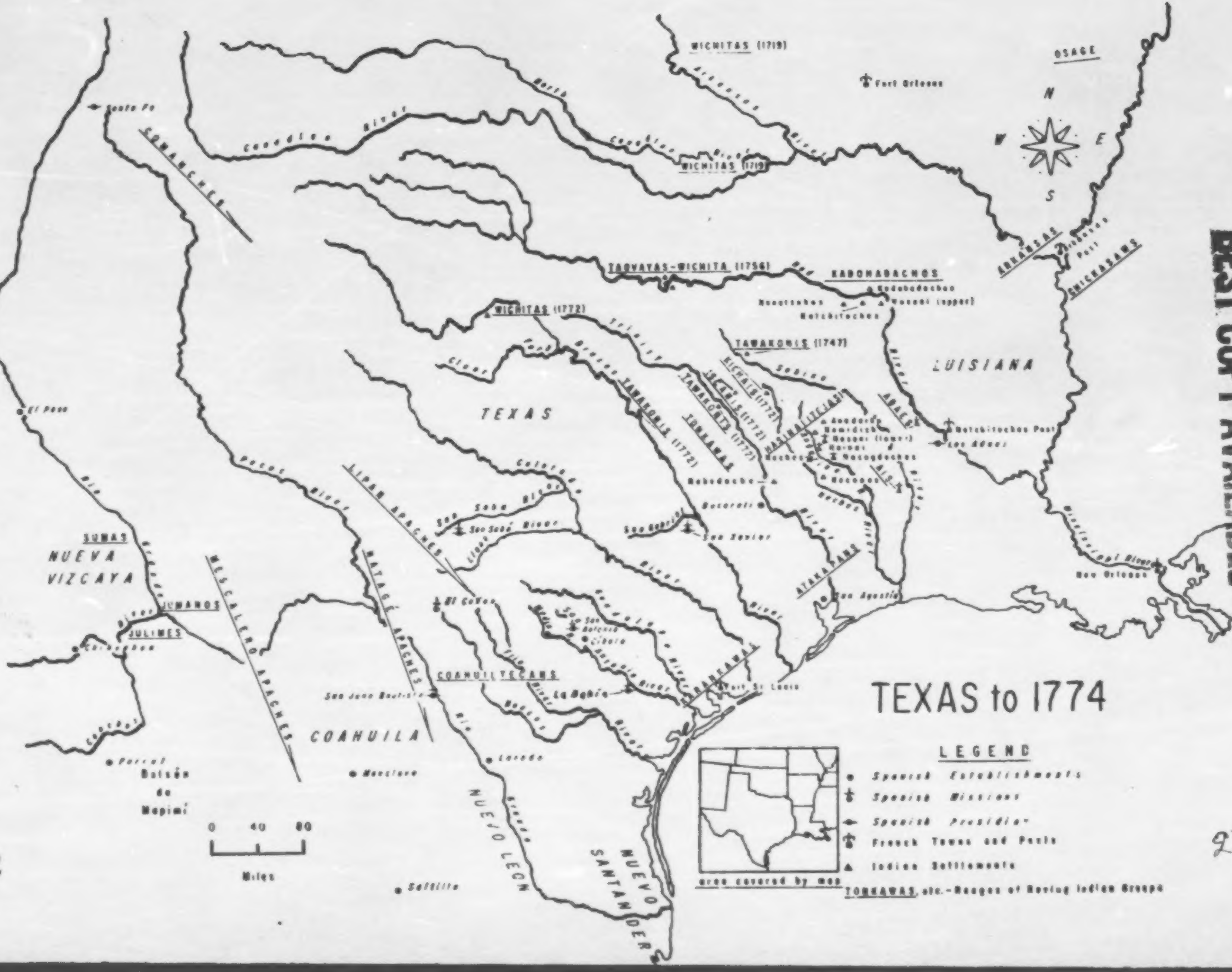
S
NUEVO MEXICO
Gila Apaches
Gila River
Socorro (Teypana)
Senecú
PIROS
Canadian River
North Fork
Salt Fork
Prairie Dog Town Fork
Red River
APACHERIA
Lipan Apaches
Natagé Apaches
Jumanos
Colorado River
Mansos
El Paso (1659)
Sumas
Rio Grande
Pecos River
Concho River
San Saba River
SONORA
area covered by map
NUEVA VIZCAYA
Mescalero Apaches
La Junta
Julimes
Conchos
Conchos
Río Conchos
Bolsón de Mapimí
COAHUILA
Parral
Santa Barbara
NUEVO LEON
Rio Grande
Legend
Spanish Settlements
Pueblos
Utes, etc. Ranges of Indios Bárbaros
TIWAS, etc. Pueblo Language Groups
0 40 80
Miles

NEW MEXICO to 1767



WICHITAS (1719)
Arkansas River
Fort Orleans
OSAGE
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Santa Fe
COMANCHES
Canadian River
North
Canadian River
WICHITAS (1719)
ARKANSAS
Arkansas Post
CHICKASAWS
TAOVAYAS-WICHITA (1756)
Red
KADOHADACHOS
Kadohadachos
Nasoni (upper)
Natchitoches
WICHITAS (1772)
Trinity
TAWAKONIS (1747)
Sabine
LUISIANA
Clear
Brazos
TEXAS
TAWAKONIS (1772)
TONKAWAS
BIDAIS
ADAES
Natchitoches Post
Los Adaes
Nacogdoches
Bucareli
El Paso
Rio Grande
Pecos River
LIPAN APACHES
Colorado River
San Saba River
San Sabá River
San Gabriel
San Xavier
ATAKAPANS
San Agustín
Mississippi River
New Orleans
SUMAS
NUEVA VIZCAYA
JUMANOS
JULIMES
MESCALERO APACHES
NATAGÉ APACHES
El Cañon
Nueces River
Frio River
Guadalupe River
San Antonio River
Béxar
La Bahía
KARANKAWAS
Fort St. Louis
COAHUILTECANS
San Juan Bautista
COAHUILA
Laredo
Parral
Bolsón de Mapimí
Monclova
Saltillo
NUEVO LEON
NUEVO SANTANDER
0 40 80
Miles
area covered by map
LEGEND
● Spanish Establishments
Spanish Missions
Spanish Presidios
French Towns and Posts
▲ Indian Settlements
TONKAWAS, etc.–Ranges of Roving Indian Groups

TEXAS to 1774

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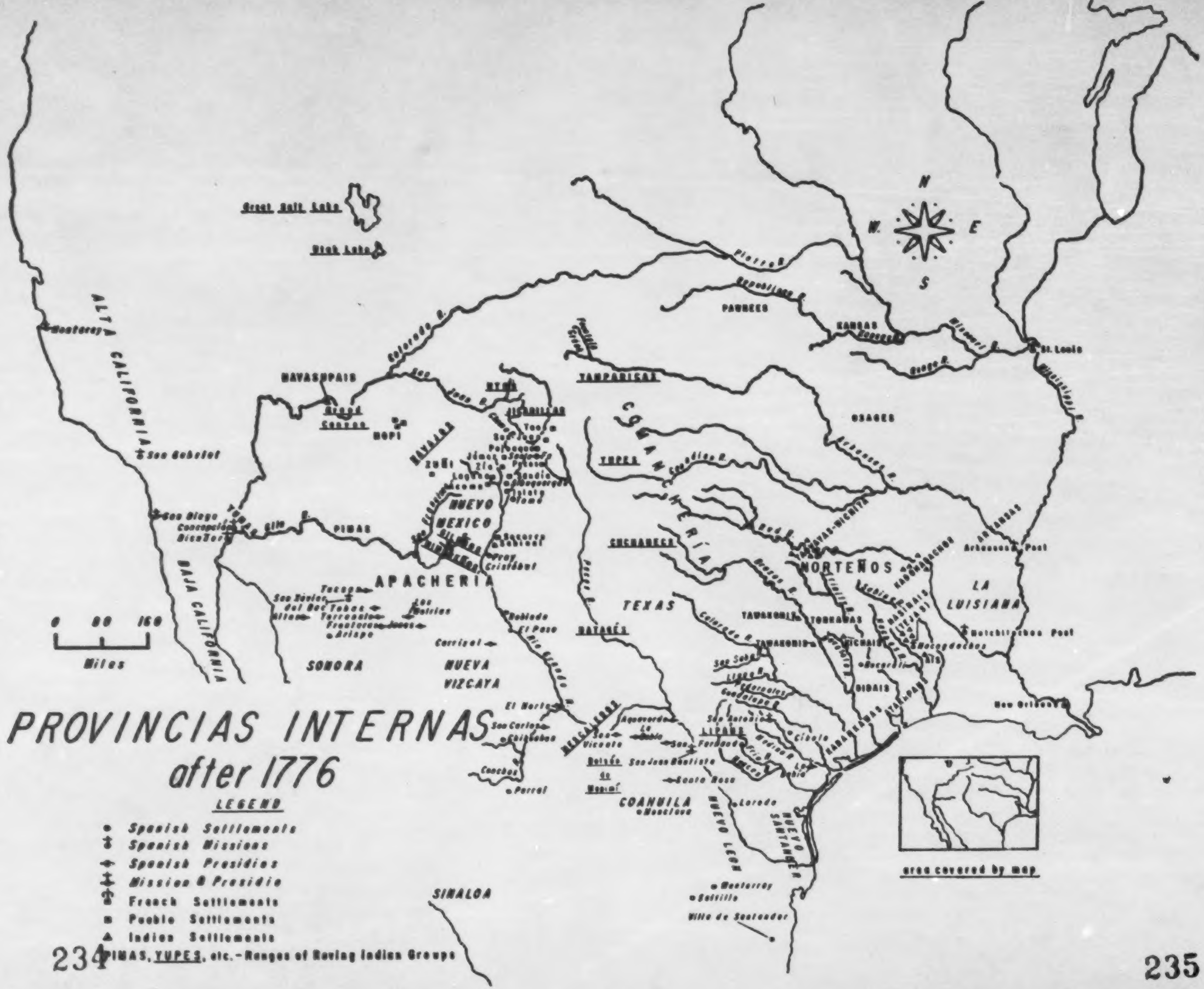

PROVINCIAS INTERNAS after 1776

LEGEND
Spanish Settlements
Spanish Missions
Spanish Presidios
Mission & Presidio
French Settlements
Pueblo Settlements
Indian Settlements
PIMAS, YUPES, etc.-Ranges of Roving Indian Groups
0 80 160
Miles
N
W.
E
S
Great Salt Lake
Utah Lake
ALTA CALIFORNIA
Monterey
San Gabriel
San Diego
Concepción
BAJA CALIFORNIA
Colorado R.
Gila R.
PIMAS
NAVASUPAIS
Grand Canyon
HOPI
NAVAJOES
ZUÑI
UTES
JICARILLAS
San Juan R.
NUEVO MEXICO
Acoma
Laguna
Jémez
Zia
Santa Fé
Albuquerque
Isleta
Socorro
Sabinal
Taos
Pecos
Fray Cristóbal
APACHERIA
Robledo
El Paso
Rio Grande R.
Tucson
San Xavier del Bac
Tubac
Altar
Terrenate
Fronteras
Arispe
Janos
Los Mulatos
Carrizal
SONORA
NUEVA VIZCAYA
El Norte
San Carlos
Conchos
Parral
SINALOA
Platte R.
Republican R.
PAWNEES
KANSAS
Kansas R.
Missouri R.
Osage R.
St. Louis
Mississippi R.
OSAGES
Arkansas R.
TAMPARISAS
COMANCHERÍA
YUPES
Canadian R.
CUCHANECS
Pecos R.
Red R.
TAOVAYAS-WICHITA
NORTEÑOS
KADOHADACHOS
ARKANSAS
Arkansas Post
LA LUISIANA
Natchitoches Post
Nacogdoches
Bucareli
TEXAS
NATAGÉS
TAWAKONIS
TONKAWAS
Colorado R.
Brazos R.
San Sabá
Llano R.
Guadalupe R.
San Antonio
Cíbolo
LIPANS
San Fernando
Medina R.
Frio R.
Nueces R.
La Bahía
KARANKAWAS
ATTAKAPAS
BIDAIS
Trinity R.
Sabine R.
HASINAIS
New Orleans
MESCALEROS
Aguaverde
San Vicente
Bolsón de Mapimí
San Juan Bautista
Santa Rosa
COAHUILA
Monclova
Laredo
NUEVO LEÓN
NUEVO SANTANDER
Monterrey
Saltillo
Villa de Santander
area covered by map

COURSE OUTLINES

from Austin Independent School District

The following quarter course outlines were prepared by the Austin Independent School District, Division of Instruction and Development (Austin, Texas).

Course Title: Long Live the Revolution
Credit: One quarter
Grade Placement: 10-12
Prerequisite: Seven quarters of Spanish
Description: Treats the twentieth-century Mexican Revolution through a study of selected literature, art, history, music, and current events, beginning with the era of Porfirio Díaz and continuing up to the present time.

Goals/Objectives:

1. To read and discuss with ease historical and literary selections that deal with the Mexican Revolution
2. To acquire a historical background for an understanding and appreciation of the effects of the Revolution
3. To understand standard speech in recordings of literary selections within the ability range of the students
4. To increase the ability to converse in Spanish on a topic dealing with Mexico and the Revolution
5. To be able to analyze literary selections: poetry, novels, short stories, essays, songs, and drama
6. To increase awareness of the effects of the Mexican Revolution on various aspects of the Mexican culture of the twentieth century

Topics:

I. The Porfirio Díaz Regime
II. The Mexican Revolution of the Twentieth Century
III. Literary Selections
IV. Mexican Culture and the Continuing Revolution in the Twentieth Century

Materials and Teaching Aids:

Textbook:

Lado, Robert, et al. Galería hispánica. First edition. New York: McGraw-Hill Book Company, 1965. Second edition, 1971.

Selected historical readings:

Blackaller, C. González, and L. Guevara Ramírez. Síntesis de la historia de México. Mexico City: Editorial Herrero, S. A., 1973.

Johnson, William Weber. Heroic Mexico. Edited by John Gunter. Garden City, N.Y.: Doubleday and Company, Inc., 1968.

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Zabre, Alfonso Teja. Breve historia de México. Mexico City: Ediciones Botas, 1946.

Selected literary readings:

Altamirano, Ignacio Manuel. El Zarco. Colección Austral.

Azuela, Mariano. Los de abajo. Mexico City: Fondo de Cultura Económica, 1965.

Guzmán, Martín Luis. Memoirs of Pancho Villa. Translated by Virginia H. Taylor. University of Texas Press, 1965.

"Nosotros somos Dios" from Hombre hispánico.

AV Materials:

See 'Suggested Supplementary Audio Visual Materials' appearing at the end of this course outline.

Course Outline:

I. The Porfirio Díaz Regime
   A. Historical events
   B. Life in Mexico City
   C. Life on a hacienda

II. The Mexican Revolution of the Twentieth Century
   A. Historical events between 1910-1917
   B. The Revolution from 1917 to the present
   C. Artistic expression related to the Revolution

III. Literary Selections Related to the Revolution
   A. Selected short stories

- B. Selected essays
- C. Mariano Azuela, novelist
- D. Wilberto Cantón, dramatist
- E. Martín Luis Guzmán, novelist
- F. Songs of the Revolution
- G. Selected poetry

IV. Mexican Culture and the continuing Revolution in the Twentieth Century
- A. Contemporary social institutions
    - 1. Educational institutions
    - 2. Labor unions
    - 3. Agrarian reforms
- B. Contrasts in urban and rural society
- C. Status of the indigenous groups
- D. Contemporary art, music, literature, and dance

Suggested Evaluative Procedures:

1. Standardized examination accompanying Galería hispánica
    - a. Evaluation of reading skills
    - b. Evaluation of vocabulary
    - c. Evaluation of grammatical skills
2. Essay form examination
    - a. Evaluation of reading skills
    - b. Evaluation of knowledge of subject matter
    - c. Evaluation of grammatical skills
3. Evaluation of oral presentations
    - a. Composition
    - b. Structural forms
    - c. Delivery; pronunciation and enunciation; articulation and clarity
4. Culminating projects
    - a. Oral presentation, such as debate, panel discussion, and oral reports on the effects of the Mexican Revolution on contemporary Mexican culture.
    - b. Written composition on some aspect of the Revolution and its relationship to contemporary Mexican culture
    - c. Artistic expression, such as:
        - 1) Original poem
        - 2) Mural
        - 3) Costume

4) Collection of recipes
5) Demonstration of a dance
6) Original corrido

Suggested Approaches and Teaching Methods:

1. Preparation for topic: read and discuss notes and articles on historical background, "preparando la escena," and "guía de estudio"
2. Presentation of "palabras claves" and other related vocabulary
3. Listen to literary selection on tape with book
4. Reread and study (breakdown) selection
5. Write or discuss orally the exercises on "para la comprensión," "ejercicios de vocabulario," and "review grammar exercises"
6. Optional exercises for written or oral presentation: "ejercicios creativos"
7. Write or present orally an analysis of literary selection
8. Present additional information through supplementary reading materials and audio-visuals pertaining to topic
9. Prepare a time-line of events of the twentieth century in Mexico
10. Prepare a Hall of Fame of outstanding Mexicans of the twentieth century
11. Evaluate audio-visuals as they are presented
12. Listen to tapes of stories and historical essays and use for class discussion
13. Present scenes from short stories, novels, dramas

Suggested Supplementary Audio Visual Materials:

Records:
Mexicanos al grito de guerra (himno nacional) (Fern. from *Heffernan for $2.00)
Corridos de la Revolución (*Heffernan CYS 1164 for $4.95)
Revolución mexicana (*Heffernan ORF 218 for $3.95)

Ballet Folklórico de México
La barca de oro
Jesusita en Chihuahua
La Adelita
La cucaracha

Posters:
Mexico Civic and History Series (.25 each from *Heffernan 45V #22)
Revolución mexicana
México actual

Biographical Posters (.60 each from *Heffernan 40V)

9. Carranza
10. Madero
14. Villa
16. Bandera nacional
18. Zapata
22. Homenaje a la revolución

Mexican Folklore Dances:

(A 10" x 11" 3 dimensional foldout/popup scene of "Fantasía revolucionaria/La Adelita" from *Heffernan 43V)

Slides:

Diego Rivera from Babbitt Film Specialties, Box 10, Park Forrest, Illinois 60466 with accompanying tape ($10 rental fee) ($29 - purchase).

*Heffernan Supply Col, Inc., P. O. Box 5309, San Antonio, TX 787201

Filmstrips:

From Wible Language Institute: 24 South 8th St., Allentown, Pa. 18105

The Epoch of Porfirio Díaz - I and II

Madero

Toward the Present Constitution

The Victory of the Constitutionalists

Videotape:

Ballet Folklórico de México

Course Title:	Latin American Studies
Credit:	One quarter
Grade Placement:	12
Prerequisite:	None unless interdisciplinary with Foreign Language Department
Description:	Selected studies in Latin American historical, social, cultural, and economic development. Latin American Studies would be interdisciplinary with Foreign Language Department if offered bilingually.

Goals/Objectives: The student will:

1. Collect and discuss five articles from current periodicals and newspapers, and from radio and television productions to become aware of present conditions

in Latin America.

2. Review the location of Latin America and its history in view of its social and economic development.
3. Identify the contemporary problems that have resulted from the socio-historical development of the area.
4. Compare or contrast two Latin American countries or one Latin American country and the United States in terms of contemporary problems or relationships.
5. Examine the role of the United States in relation to contemporary Latin America.
6. Select a topic (area) for intensive study.

Topics:

I. Geographic setting and historical background
II. Contemporary society and institutions
III. Contemporary government and politics
IV. Economic development
V. Contemporary problems
VI. Contemporary inter-American relations
VII. Latin American creative expressions

Materials and Teaching Aids:

Books:

Senior Elective Course on Contemporary Latin America. Latin American Curriculum Project, University of Texas, Austin, 1968. (ERIC ED-039-167 HC $14.75.) Write ERIC Documents for copies of the following units:

Seven Units

Unit I.	Geographic Setting and Historical Background
Unit II.	Contemporary Society and Selected Institutions: The Family, Religion, and Education
Unit III.	Contemporary Latin American Government and Politics
Unit IV.	Economic Development
Unit V.	Contemporary Inter-American Relations (also Reading Booklet)
Unit VI.	Selected Contemporary Problems of Latin America: Population and Urbanization, Land Reform
Unit VII.	Latin American Creative Expressions

Dame, Hartley F., and Jon D. Cozean. Latin America, 1975. Washington, D.C.: Stryker-Post Publications, Inc., 1975.

Stavrianos, Leften, and George I. Blanksten. Latin America: A Culture Area in Perspective. Boston: Allyn and Bacon, Inc., 1967.

Ewing, Ethel E. Latin American Society. Chicago: Rand McNally & Co., 1963.

Peterson, Harold F. Latin America. Culture Regions of the World Series. New York: The Macmillan Company, 1966.

Rothchild, John, ed. Latin America: Yesterday and Today. New York: Bantam Books, Inc., 1973. (Short, selected readings about Latin America by major writers -- a useful sampler.)

Madden, Carl. Latin America: Reform or Revolution. Area Studies in Economic Progress. Glenview, Illinois: Scott, Foresman and Company, 1963.

Pamphlets:

Image. Series of pamphlets, one each for Bolivia, Chile, Colombia, Costa Rica, Dominican Republic, El Salvador, Ecuador, Guatemala, Haiti, Panama, Peru. (Published in both English and Spanish. 25 cents each. To order, see address for Américas, below. Request additional information on O.A.S. from same source.)

Program Aids for Pan American Day Clubs and Study Groups, Teachers, and Students. Washington, D.C.: Department of Information and Public Affairs, General Secretariat of the O.A.S., 1973. (Also available from same source: Organization of American States, A Handbook, 1972.)

Other Materials:

Américas. Monthly magazine in Spanish, Portuguese, or English. $10.00 annually. Order from the General Secretariat, Sales and Promotion Division, Organization of American States, Washington, D.C. 20036.

Magazines:

Time, Newsweek, and the like.

Course Outline:

I. Geographic setting and historical background
    A. Physical diversity and isolation
    B. Land, suitable or unsuitable for agriculture
    C. Distribution of mineral resources
    D. Uses of the major river systems
    E. Pre-Columbian and colonial periods
    F. National period (1825-1914)

- G. Contemporary period (1914-present)

II. Contemporary society and institutions
- A. Racial mixtures
- B. Relationships among ethnic groups
- C. Class structure and mobility
- D. The family in Latin American society
- E. Major religions - effect on Latin American development
    1. Catholicism
    2. African religions
    3. Indian religions
    4. Others
- F. Military
- G. Relationship of education to socio-economic progress in Latin America

III. Contemporary government and politics
- A. Forces in government and politics
    1. Nationalism
    2. Authoritarianism
    3. Personalism
- B. Constitutional limitations
- C. Problems of bureaucracy
- D. Change by "revolution"
- E. Role of the military
- F. Contemporary interest groups
- G. Political parties
- H. Diversity of political systems
- I. Contemporary political development

IV. Economic development
- A. Nature of "underdevelopment"
- B. Relationship between the economic, social, and political processes
- C. Relations with United States

V. Contemporary problems
- A. Agrarian reform movements
- B. Obstacles to industrial progress
- C. Population growth; urbanization

VI. Contemporary inter-American relations
   A. Views of United States policy
   B. Regional cooperation: Alliance for Progress, O.A.S. economic market blocs
   C. Examples of conflict of interests:
      1. Cuba
      2. Panama Canal
      3. Venezuela (oil)
      4. Others (as they arise)
   D. Post-Alliance for Progress

VII. Latin American creative expressions
   A. Diversity in creative expression
      1. Not limited to fine arts - extends to industry and manufacturing
      2. Variation among nations and regions
   B. Modern Latin American art
      1. Definition and criteria for judging art vary - person to person
      2. Modern themes
         a. Social injustice and struggle for reform
         b. Evidence of influence of Latin American Indians
         c. Conservative and traditional elements - European colonial experience (Spain, France, Italy)
         d. Contemporary vs. muralists
   C. Architecture
      1. Variety from region to region
      2. Colonial influence vs. trend toward cultural independence
      3. Integration of art and architecture
         a. Aesthetic concern for form, color, and material
         b. Lesser concern: Functionality
      4. Contemporary
   D. Modern Latin American music
      1. Influences: African, Indian, Spanish, Portuguese, other European music
      2. Regional variations - popular and folk music
      3. Recent trend: combination of old traditional music with new forms (example: Bossa Nova)
      4. Strong force: nationalism

Suggested Evaluative Procedures:

Evaluation should relate directly to objectives of the specific course and to the specific content of the course.

1. Commonly used evaluation techniques:
    - Pencil and paper tests
        - Essay - with notes
            - with "open book"
            - "take-home"
        - Objective (matching, multiple choice, and the like)
        - Paper and pencil tests need to be thought through as to the level of achievement expected as a response to each item.
        - Essay tests are most often used at the levels of analysis, synthesis, and evaluation (IV, V, and VI)
        - Objective tests are most often used at the levels of knowledge (recall), comprehensive, or some form of application (I, II, and III)
        - If teaching was done on levels IV, V, and VI, testing should be done at that level. (In other words, if the teaching was done at level of concepts and generalizations, the testing should not be at recall level of facts, names, dates, and the like.)
2. Demonstration of competence
    - Most of the Teaching Strategies listed may be used for evaluation purposes also by adapting the application to the immediate activity in process.
3. Additional evaluation techniques might include critique sheets to evaluate a process, unfinished stories that can be completed to demonstrate comprehension or other levels of understanding.

Suggested Approaches and Teaching Methods:

1. Role-playing

Purpose:	Offer students way to "play-act" part, participate in idea exchanges.
Procedure:	Structure carefully with roles and explicit stances or attitudes OR assign "roles" and let students construct own situations.

2. Brainstorming

Purpose:	Problem-solving tool to elicit variety of ideas on a subject.
Procedure:	State problem. Rules for alternative solutions include: a) no evaluation or discussion of ideas in brainstorming session b) encourage any idea, no matter how wild it may seem c) encourage participants to think up as many ideas as possible d) encourage participants to build and modify contributions of others. Often combining and/or modifying leads to superior solutions.

3. Film Without Sound

Purpose: Focus students' attention on action, facial expressions, details of film without explanatory sound or background music to encourage observation of film and students' own interpretations.

Procedure: Preview film to determine details of visual impact and establish areas for questions to ask to get students to develop understandings and insights.

4. Predicting Consequences

Purpose: Give students practice in considering consequences of a chosen alternative.

Procedure: Use this with any strategy that leads to forming alternative solutions to a problem.
List alternatives, then list consequences of each alternative.
If only one solution to a problem can be found, add the alternative of "not doing" whatever is to be done -- not to choose is to make a choice.

5. Cartoons

Purpose: Stimulating thinking and allow students to translate concepts and knowledge to a creative and entertaining media.

Procedure: Following study of a topic with several inherent issues, suggest that students select an issue and illustrate it in cartoon form. Study political cartoons from newspapers and magazines for styles of cartooning. Display cartoons on bulletin board or select for student interpretation and class discussion.

Variation: Select and discuss published cartoons on topic of a classroom study -- discuss and respond to artist's viewpoint.

6. Collage

Purpose: Present visual representation of an idea. Allows students to use their imagination as they select visual symbols which depict events, feelings, and attitudes on a given subject. All students, fast and slow, can participate in and enjoy this activity.

Procedure: Divide the class into small groups and give them a topic. They will need to discuss the topic and decide on symbols that might be used to represent the idea. Provide pictures, words, and letters from magazines, newspapers, poster board, paste, scissors. Let each group show its work, but not talk about the collage -- ask for responses from the rest of the group. "What does this collage tell you?" "What in the collage makes you say this?" "What feelings does the collage give you?" Write responses or summaries on the board. Ask students who made the collage whether comments agree with their intent, offer opportunity for them to make additional responses or comments. Let all groups present their work for discussion.

Variation: This technique may be used to make a time-line or histo-wall from pictorial material.

7. Case Method Approach

Purpose: Allow students to grapple with real issues, reach and support a decision, and weigh consequences of that decision. Offers practice in all levels of thinking, from simple recall to evaluation.

Procedure: Use published case studies available in many textbooks, teachers' manuals or resource books, or school magazine-type commercial publications. These should provide students with the facts, only, of the case. Questions used should lead students to identify the issues, develop arguments, and reach a decision. Court decisions are useful in this type of study: facts, issue, arguments, decision, evaluation (consequences included here).

8. Newspaper As Textbook

Purpose: Give students practice in using the daily newspaper as a source of diversified information which they may use as their time schedule dictates -- formation of a habit of keeping up with a newspaper daily, locating needed information.

Procedure: Provide opportunities for students to read the newspaper frequently, even daily -- in classroom or library. Select subjects for discussion from front page, sports pages, cartoons, editorial page, classified ads, advertisements, entertainment. Writing new headlines for articles focuses attention on selective reading. Identifying main ideas and expressing them in students' own words helps students express themselves on major current events. Keeping a newspaper clipping record on a major event or problem in the news encourages recognition of changes in a sequence of events, reporting of events, public attitudes related to selected event.

Variation: Use of news magazines in same way.
Use of "historic" newspapers for contemporary viewpoint on historic issues or problems or events.

9. Television As Instructional Media

Purpose: Instruct students in using television as a way of continuing learning beyond the classroom -- especially way of doing critical, thoughtful, constructive watching.

Procedure: Use television "specials," selected shows that present a theme or reflect a particular point of view, or news commentaries. Develop a set of "viewing questions" with students, allow "independent study" reports on viewing or provide time for class discussion of student responses to "viewing questions" on selected programs.

Variation: Use of motion pictures as instructional media -- utilize films showing in community in same way. Teacher should always preview film before assigning this kind of work.

10. Study Trips

Purpose: Provide on-site experience in learning from community resources.

Procedure: Plan with students purpose of trip, inquiries to be made, whether camera or tape recording will be used for recording information, persons to be interviewed, questions to be answered from observation by individuals of study trip, discussion of learnings, evaluation through "I Learned..." strategy whereby student writes a brief statement to summarize the experience of the study trip. This sets up expectation of learning among participants and provides basis for class discussion afterward. That the individual did learn is the point.

11. Independent Study of Selected Topics

Purpose: Give students practice in defining a subject, locating information, gathering relevant information, coming to conclusions about data in terms of questions asked, interpreting data, and presenting data in written or other form. Evaluation by teacher, other students, and self should be part of total process.

Procedure: Student-identified area of individual interest. Study may take alternate forms such as short summary of information, comparative study of articles or books on subject, or report in form of theme. Review steps of process of historical inquiry with students.

12. Attitude Test About Latin America

Name________________________________ Date____________________

Teacher's Name__________________________ School____________________

This is a test to see how you feel about Latin America and its people. In most cases there are no "right" or "wrong" answers. This test will not be used in any way toward your grade. Therefore, answer as honestly as you can. Your first thought about a given statement or phrase is probably the one that best tells how you feel about it. Please use an ink or ballpoint pen. You are to write on these sheets of paper.

Directions for Part I - Given below are the beginnings of sentences. You are to complete the sentence in the space provided. Space on the paper and time to complete this part are limited. Write quickly. Do not try to figure out a "right" answer. Write your first feeling or idea that would complete the statement. Please go back and fill in those that you could not fill in the first time, but do this before your teacher calls time. Do not start on Part II until your teacher tells you to do so. Please do not go back and complete or change anything in Part I after your teacher has called time.

EXAMPLE:

When I think of Texas, I think of
the petroleum industry, cattle, and good college football games.

1. Most Latin Americans are
2. When I think of Brazil, I think of
3. For recreation or sport, most Latin American boys my age would
4. For me, living in the Amazon basin would be
5. Latin American music is
6. Most people in Peru live
7. Mexico is not as rich a country as the United States because
8. The most thrilling thing for a Mexican my age would be
9. The way most Latin Americans get the things they need is by
10. One of the first things Latin Americans need to do in order to have a higher living standard would be to
11. Most Latin American families are
12. In most Latin American families, the father
13. Most Latin American women
14. Most Latin American young people my age
15. As for religion, most Latin Americans
16. In painting, carving statues, and writing great poems and literature, Latin Americans have
17. When I think of a Mexican, I think of a person
18. When I think of a Peruvian, I think of a person
19. Most Latin Americans make their living by working (in) (on)
20. When talking to other people, most Latin Americans are

ATTENTION

Because of the length of the following units, we were unable to include them in the Handbook. However, they are available separately for $2.00 each. Write: Institute of Latin American Studies, Office of Outreach Programs, SRH 1.310, University of Texas, Austin, Texas 78712.

ALGUNOS ANIMALES DE LATINO AMERICA by Kathryn Thompson
SOME ANIMALS OF LATIN AMERICA

This is a kit designed to teach or reinforce a bilingual vocabulary of names of selected Latin American animals through the use of fun-type activities designed for independent or small group use. Learning objectives are achieved through the playing of a vocabulary and picture card game called Maymayguashi and by coloring and correctly printing in both Spanish and English the names of various Latin American animals. The kit includes: 1) masters and directions for preparation; 2) Maymayguashi card game; 3) coloring sheets with spaces for students to write in bilingual name identification; 4) fact sheets, one for each animal, to provide additional student research activity.

Grade Level: K - 5

MEXICAN CELEBRATIONS by María Garza and Ana María Salinas

This unit describes and provides background information about eight Mexican and Mexican American holidays. The kit includes songs, games, directions for making dishes and decorations typical of individual holidays, and other items. The eight holidays dealt with in the unit include: 1) January 6, El Día de los Reyes (Day of the Kings); 2) February 2, Nuestra Señora de San Juan de los Lagos (Our Lady of San Juan de los Lagos, Mexico); 3) May 5, Cinco de Mayo (The Fifth of May); 4) September 16, Independence Day; 5) October 12, El Día de la Raza (The Day of the Race); 6) November 2, San Martín de Porres; 7) December 12, Our Lady of Guadalupe; 8) December 16-24, Las Posadas.

Grade Level: Designed for K - 6, but can be adapted to all levels

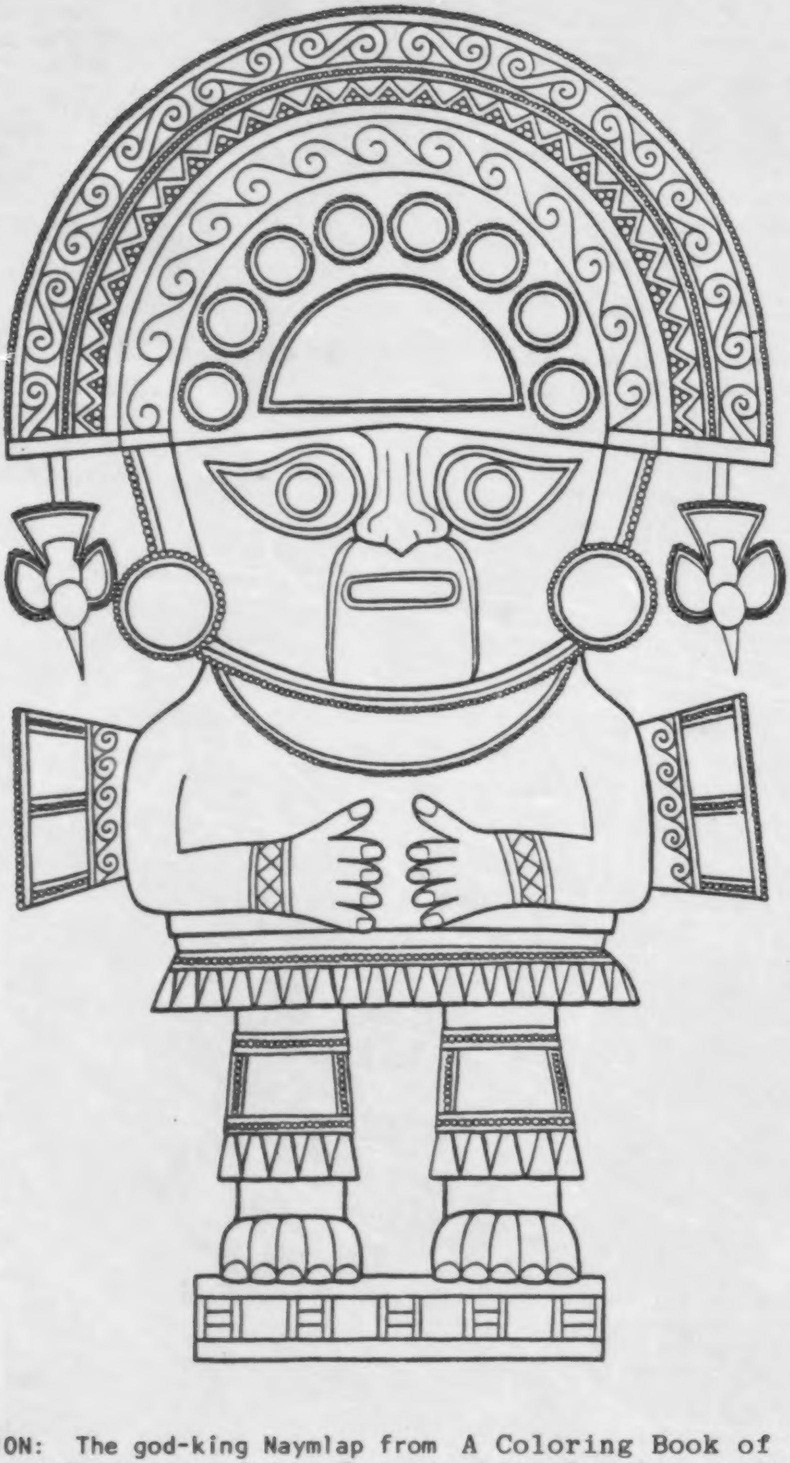


ILLUSTRATION: The god-king Naymlap from A Coloring Book of Incas, Aztecs and Mayas and Other Precolumbian Peoples published by Bellerophon Books, 153 Steuart Street, San Francisco, California 94105.

CHAPTER IV

GAMES AND STUDENT ACTIVITIES

The games and student activities contained in this section are an excellent way of developing and reinforcing many of the ideas about Latin America that you will be presenting to your students. In addition to presenting and testing for specific knowledge on various aspects of Latin America, the games and other activities are an interesting and entertaining way for students to develop other skills like the use of reference works, and maps. Finally, all of the items included in this section should be viewed as models that can be used for developing similar games and activities most suitable for your particular classroom needs.

designed by
Susan E. Potter

I
GAME KNOWHOW

To paraphrase a popular saying, "Ignorance goeth before the Fall." In order to prevent this, here are a few hints to help smooth out the rough spots when you start making some of the games given in this section.

1) To make a full-sized game board, start with a piece of standard poster board. It may be any color. If the game has a complicated or detailed facing you can easily reproduce it by using an opaque projector. The enlarged image will enable you to copy it directly onto the poster board. If you don't have access to an opaque projector, an overhead will work just as well. Make transparencies of the game boards found in this section. Then project the image onto a wall or any other unobstructed background. Tape the poster board (wrong side to the wall) and then just trace the outline on the right side.

2) The lettering on the board can be done in two ways. It can be a) hand written or b) printed with Chartpak transfer (press-down) letters. The latter are available in a wide variety of styles and sizes. The average cost is $2.50 a sheet. The alphabet is repeated several times on each sheet, with vowels being more numerous. The type of letters used for "Travel to Texas" is Helvetica Bold Extended # 14 PT./M 21414 CL. The type of letters used for "Conquistador" is Helvetica Bold Extended # 12 PT./M 21414 CL for the space information and Old English # M 2848 CL for the subtitle 'Gold, God and Glory.' Regular 2" letter stencils can be used for the title of the game "Riesgo." The different categories can be hand printed.

"Travel to Texas" also requires blue, green, yellow, and orange paper (for the color-coded question and chance cards). You will also need blue, green, and yellow stars for this game.

3) Try to color as much as possible on the game boards. This will make them more appealing. To insure longevity and durability, laminate the game boards and cards.

A. Algunos animales de Latino América
Grade Level: K - 5
(see p. 236 this book)

B. Riesgo
Grade Level: Adaptable to all grades

C. Conquistador
Grade Level: 7 - 9

D. Travel to Texas
Grade Level: 7 - 12

B
RIESGO

by Maria Garza

Brief Description:

A group game similar to the TV game show Jeopardy.

Grade Level:

Adaptable for use with all grades.

Objective:

To review and reinforce specific data on any given unit of study.

Materials and Preparation:

1. Large game board (see Illustration 2). For instructions on making game boards refer to "Game Knowhow."
2. Answer/question cards (see Illustration 1) of varying difficulties corresponding to the categories you have chosen (i.e. people, places, and potpourri).
3. Divide the class into two teams.
4. Select a "master of ceremonies" to read the answers and tally the team scores.

Instructions:

1. TO BEGIN: A student on Team 1 chooses a specific category and point value, for example, "places" for 25 points.
2. The master of ceremonies removes the top card from that slot and reads the answer out loud.
3. The student must then supply the proper question.

   Example: Answer read by MC: "GAUCHO"

Question given by student: "WHAT IS THE ARGENTINE COWBOY CALLED?"

If the correct question is given the points are awarded, the card is removed from the game, and the play passes to Team 2. If the student is unable to supply the correct question the card is returned to the front of the slot to be used again, and the play proceeds to Team 2. The team with the highest score at the end of the game wins.

Variations:

1. Create your own categories to reinforce specific areas you are studying. Some possible categories are: history, arts and crafts, music, and politics.
2. Impose a time limit for answering.
3. Have the students make up the questions and answers for the game.

Answer/Question Cards:

Examples of answer/question cards for use with Riesgo. The information is based on Argentina.

ILLUSTRATION 2

> BRAZIL
>
> What South American country
> is Argentina's major rival?
>
> 5 pts.

PLACES

5 pts. Answer: BRAZIL
Question: What South American Country is Argentina's major rival?

A: PAMPA
Q: What is the great plain of Argentina called?

10 pts. A: THE ANDES
Q: What mountain ranges are found in Argentina?

A: THE CHIEF PORT OF ARGENTINA; THE CAPITAL OF ARGENTINA
Q: What is Buenos Aires?

15 pts. A: NUESTRA SEÑORA SANTA MARÍA DEL BUEN AIRE
Q: What was the original name of Buenos Aires?

A: IGUAZÚ FALLS
Q: What is the largest waterfalls in the world?

20 pts. A: TUCUMÁN
Q: What is the "sugar bowl" of Argentina?

A: POTOSÍ
Q: What were the great silver mines of Argentina called?

25 pts. A: GRAN CHACO
Q: What is the great hunting ground of Argentina?

A: PATAGONIA
Q: What is the poorest region in Argentina? (Land)

PEOPLE

5 pts. A: JOSÉ DE SAN MARTÍN
Q: Which famous Argentine liberated Chile? or
Who was known as the liberator of the South?

10 pts. A: DOMINGO FAUSTINO SARMIENTO
Q: Who was president during (or may have caused) Argentina's "Golden Age"?

A: GAUCHO
Q: What is the Argentine cowboy?

15 pts. A: PEDRO DE MENDOZA
Q: Who founded the colony of Buenos Aires?

20 pts. A: PERÓN
Q: Which president had the support of the city workers and ruled until 1955?

25 pts. A: JUAN MANUEL ROSAS
Q: Which famous caudillo plunged Argentina into a reign of terror?

POTPOURRI

5 pts. A: DICTATORSHIP
Q: What is one man rule?

A: BEEF
Q: What is the chief product of Argentina?

10 pts. A: EUROPEAN
Q: What is the ancestry of most Argentine people?

A: SILVERY
Q: What does the word 'Argentina' mean?

15 pts. A: MESTIZO; MULATTO
Q: What are the children of interracial marriages called?

A: BOLA
Q: What is the gaucho lasso?

20 pts. A: DESCAMISADOS
Q: What are the "shirtless ones" or city workers that elected Juan Perón?

A: WOOD SO HARD THAT IT REQUIRES SPECIAL SAWS AND AXES TO CUT IT
Q: What is "quebracho?"

25 pts. A: GENERAL JUAN CARLOS ONGANÍA
Q: Who gained control of Argentina in 1966 and established a military dictatorship?

GAME BOARD ILLUSTRATION: Cuauhpezotli, a badger from *Design Motifs of Ancient Mexico* by Jorge Enciso and published by Dover Publications, Inc., 180 Varick Street, New York, N.Y. 10014.

ILLUSTRATION 1

R
I
E
S
G
O

	People	Places	Potpourri
5			
10			
15			
20			
25			

C
CONQUISTADOR

by Maria Garza

Brief Description:

A board game for up to six players that familiarizes the students with the hazards and triumphs of being a conquistador.

Grade Level:

7 - 9

Objectives:

Behavioral: The student will gain an empathy with the 15th century explorers and an understanding of the hardships they encountered.

Cognitive: The student will be able to generalize about:

1. the motivating force of the conquistador
2. royal powers in the New World
3. the role of the Church in the colonial era
4. Indian reception to foreign invaders

Materials and Preparation:

1. Large game board (see illustration 1). For instructions on how to make game boards, see "Game Knowhow."
2. One playing piece per person.
3. A die.

Instructions:

The play proceeds as follows: Each person, when it is his turn, rolls the die and moves forward the number of spaces indicated on the die. Players must follow the instructions of the space on which they land. Two players may occupy the same space. The first player to reach "El Dorado" discovers its secret and the game ends. Students are NOT to lift the flap on El Dorado and read the information given before a player has landed on that space.

NOTE TO THE TEACHER: You may want to initiate a class or group discussion after the game has been played to elicit specific feedback on the students' feelings and frustrations as the game led them through the hazards and triumphs of being a conquistador. Ask the students what they learned while playing the game and repeat the original question ...'Would YOU have chosen to be a conquistador?'

The king

refuses to give

you an audience

Move Back 1

The following information is to be filled in on the game board (see example to the left). The letters and numbers correspond to the game board (see illustration 1).

A

START

In the 16th century many men dreamed of discovering riches similar to those found in the Aztec and Inca empires. The conquistador was a special man whose zeal carried him beyond his dream into reality. After playing the game would YOU have chosen to be a conquistador?

B

"CAPITULACIŎN"

The king agrees to give you money and supplies. IN RETURN he will receive one fifth of any treasure and rule all new lands. Move Up 4

C

Because of your good service to the king you have been honored with an encomienda. You will receive 300 hectares for your own hacienda. In addition, you are to govern a major city and 25 surrounding villages. You must throw three 5's (they do not have to be consecutive) to leave. (One throw per turn.)

D

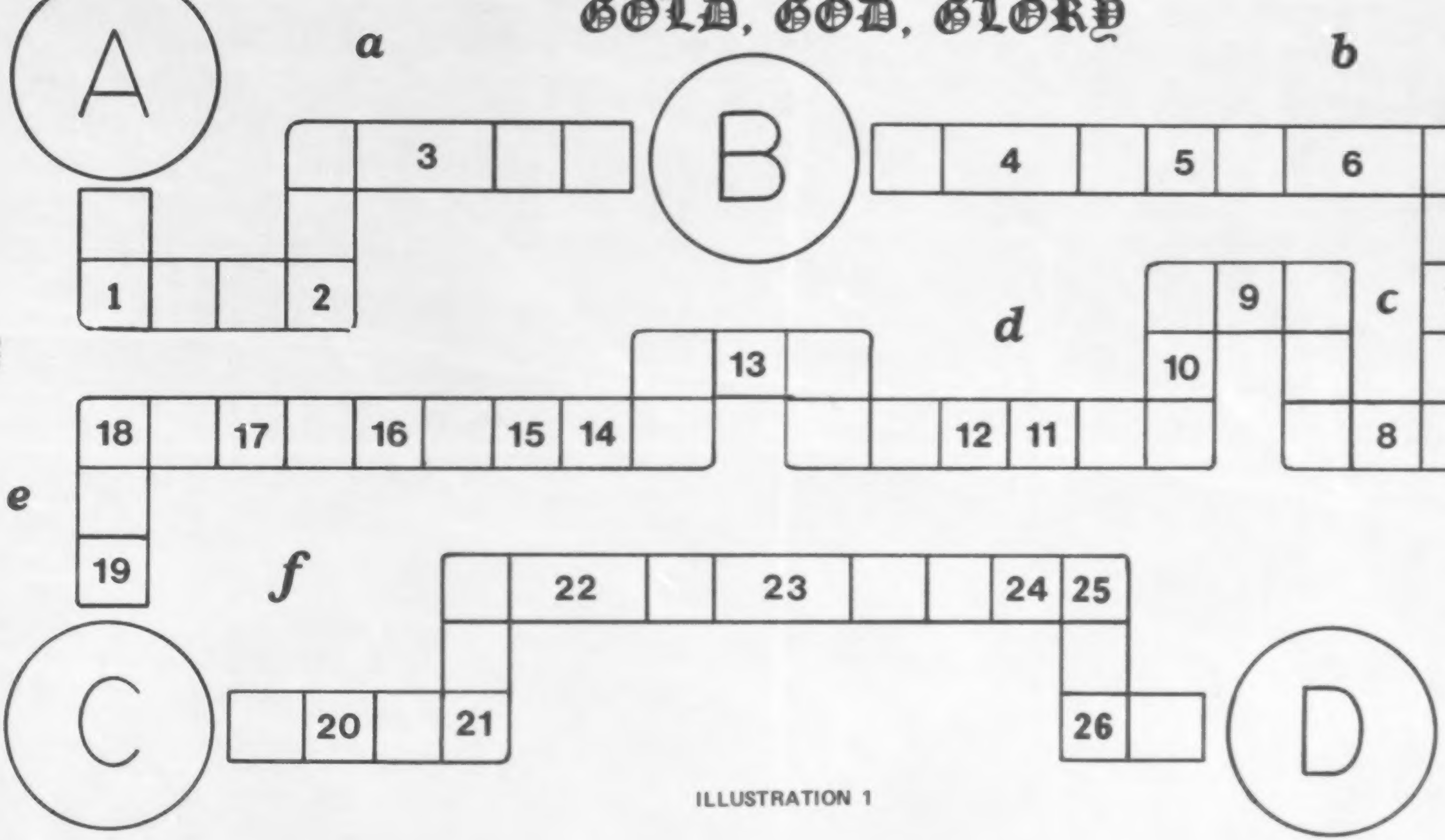
EL DORADO

El Dorado is a tiny village that sparkles in the sun, but iron pyrite (fool's gold) is the cause! Your disappointment is great until you hear of the fabulous valley of the Amazon, a region inhabited by beautiful, tall warrior women and overflowing with gold and emeralds. You are a true conquistador. To begin your journey you may go back to START! NOTE: This information should be covered by a separate flap with the words 'El Dorado' printed on it.

1. The King refuses to give you an audience. Move back 1.
2. You meet a good friend of the King's who'll help you. Move up 1.
3. You have finally been granted an audience AFTER the King's three-month journey! Skip a turn.
4. You are having trouble recruiting. Men don't want to leave home for the unknown. Scoundrels and beggars are applying! Skip a turn.
5. Your ships will be ready in four months. Move back 1.
6. Three doctors, two blacksmiths, and a geographer have joined your expedition. Move up 2.
7. The Church is sending two priests, but in three weeks. Skip a turn.
8. Everything is finally ready. Move up 3.
9. You must say good-bye to family and friends, maybe forever! Move back 1.
10. YOU SET SAIL! Take an extra turn.
11. You have sailed nine weeks. The men are scared and restless. Move back 1.
12. A storm blows you off course and one of your ships sinks. Skip a turn.
13. Seventy-six of your men have scurvy. The doctors save fifty-three. Move up 1.
14. After sailing three months LAND is sighted. Take an extra turn.
15. You can't communicate with the Indians. Skip a turn.
16. The Indian EMPEROR gives you gold and silver in friendship. Move up 2.
17. Send 1/3 of your men to take the royal fifth to your King. Move back 1.
18. You're told of a city of gold -- EL DORADO. Set out to find it. Move up 3.
19. After months of searching a King's messenger gives you new orders. Move up 1.
20. The Indians don't want to be Christianized. Fighting erupts. Skip a turn.
21. An Indian gives you directions to EL DORADO. Move up 2. Take an extra turn.
22. Some of your men attack and destroy a village. The Indians are uniting to fight and by now your army is VERY small! Skip 2 turns.
23. The King is pleased with your determination and makes you an alcalde of a settled territory. Move up 2.
24. You are captured by a warrior tribe. You escape but are wounded. Skip a turn.
25. The King titles you Duke of the New World. Move up 1.
26. An Indian girl befriends you and will be your guide. Move up 2.

CONQUISTADOR

GOLD, GOD, GLORY


A
a
B
b
3
4
5
6
1
2
c
7
9
d
10
13
18
17
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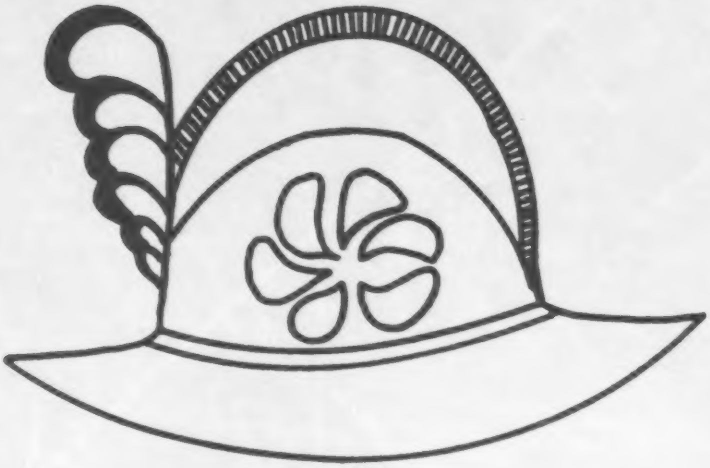
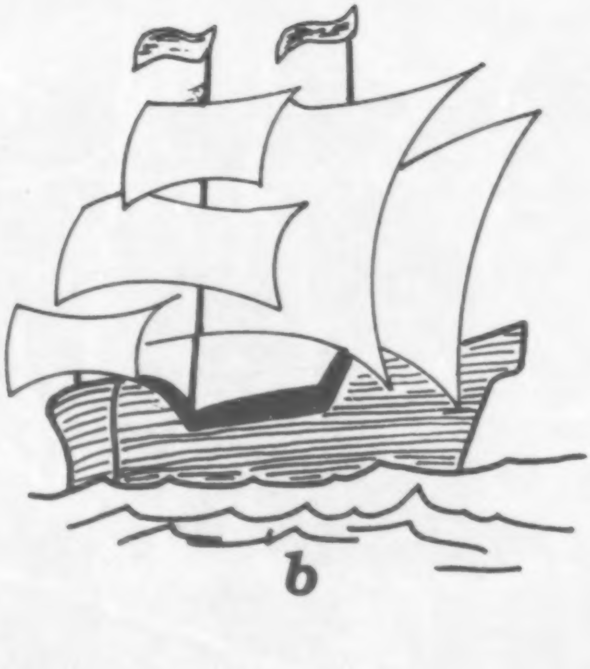
26
D

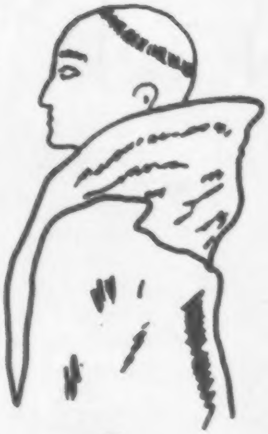
ILLUSTRATION 1



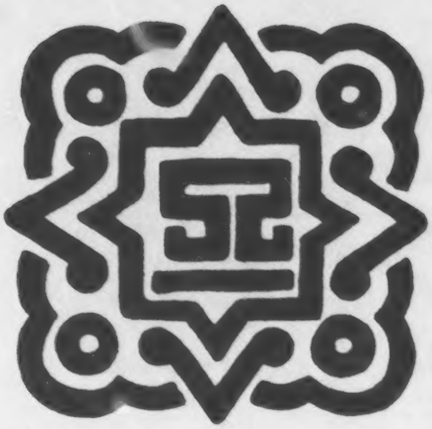
a



b

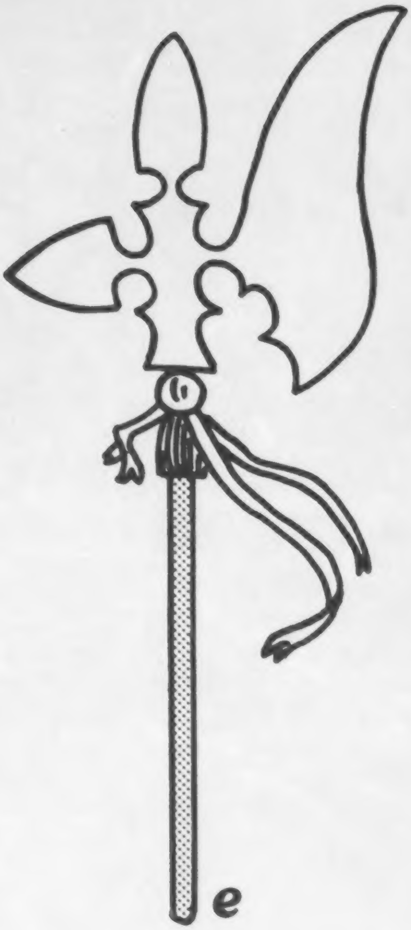


c

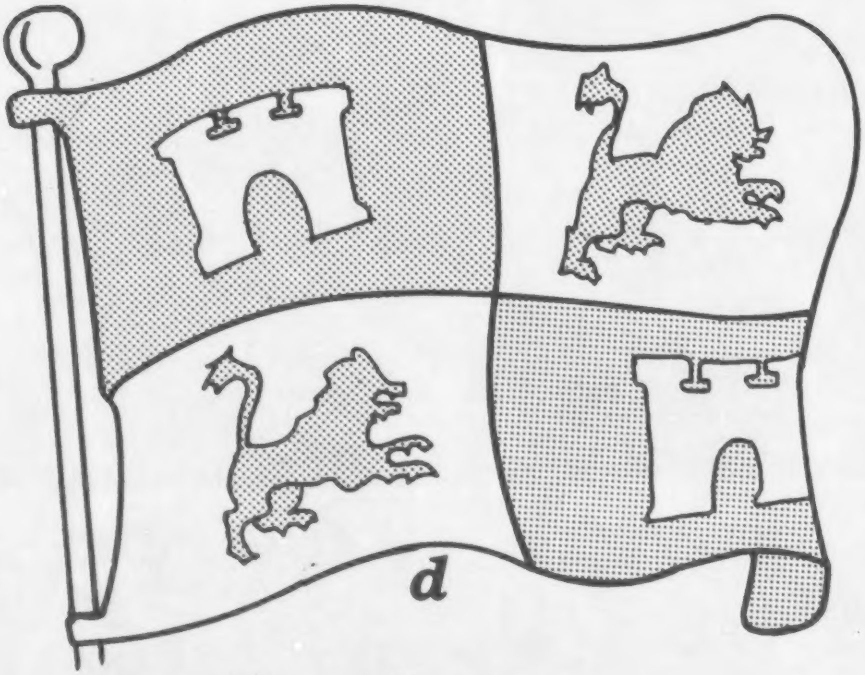


f

ILLUSTRATION F: Flat stamp representing the sun emblem from Design Motifs of Ancient Mexico by Jorge Enciso and published by Dover Publications, Inc., 180 Varick Street, New York, N.Y. 10014.



e



d

D

TRAVEL TO TEXAS

by Peggy Chausse
Merle Cornitius
Mary Kay Griffith
Barbara Kendall

Brief Description

A board game for 2-5 players designed to enhance students' knowledge of Latin America and to stimulate them to learn facts about Latin America by being placed in a game situation.

Grade Level

7 - 12

Objectives

The game intends to: teach basic facts about various countries in Latin America, provide student motivation for acquiring knowledge on a more self-actualizing basis, and serve as an instructional resource that can be used to diversify the presentation of information.

Materials

Game board
Color-coded answer sheets
One die
Four stacks of question cards
Place markers

Preparation

Game board - follow the diagram of the game board on page

Color-coded answer sheets - type questions and answers (beginning on page 255) on colored paper corresponding to the question cards.

Question cards - This card is an example of the first question for the yellow color code.

> Name three major accomplishments
> of the ancient Maya Indians.
>
> 1

Type each question on a separate yellow card. Be sure to put the number of each question in the lower right corner.

Do the same for the blue and green sets.

Chance Cards are as follows:

> You won a contest playing
> the Marimba.
>
> Move ahead 3 spaces.

Pre-Game Considerations

- All concepts presented via question cards do not have to be taught in class. Be sure students understand this.
- Generally, the green question card information should be taught in class, because these questions are "memory" type questions.
- The yellow and blue questions are intended to range from interpretation to evaluation. However, this is strictly an arbitrary decision, because a teacher can make all the questions "memory" questions simply by teaching the answers to the questions.
- Decide if you or the students wish to design different questions.
- Decide if players will utilize any of the alternative strategies (see page 254).

Teacher Preparation

- Prepare or collect all necessary materials.
- When preparing game board, use gold stars to locate capital cities on the map. On the gameboard diagram the * (asterisk) indicates either a blue or green star (see alternative strategies for use of these stars).

Suggestions for Use

The game accomodates for individual differences as the questions have been categorized into levels of difficulty. The teacher can easily restructure the questions to meet the needs of any group of students. The flexibility of the game lends itself to the following kinds of uses:

1. In individualizing instruction, the game could be incorporated into a learning center by adding a variety of media, etc.
2. In emphasizing self-paced instruction, a module or learning packet on Latin America could key the student to the game.
3. Additional classroom uses for specific cases: absentees, late-entry students, ill or home bound students, drill and practice, or accelerated students.

Introduction to Game Rules

The players' immediate goal is "to get to Texas," (HOME) by moving clockwise from START to HOME. The players must answer questions correctly in order to move. The question cards are color-coded according to difficulty: green cards are considered the least difficult and permit movement of 1 space; yellow question cards are of medium difficulty and permit movement of 2 spaces; and blue question cards are considered the most difficult and permit movement of 3 spaces.

A correct answer makes it possible for the player to move. The color of the card chosen tells the player how many spaces to move. A roll of the die provides an additional move. Conversely, an incorrect answer freezes the player in place.

Example of a correct answer move:

Player answers BLUE question correctly. This entitles player to:

1. move 3 spaces, roll the die and
2. move the number rolled on the die.

Example of an incorrect answer response:

Player answers BLUE question incorrectly. This entitles player to STAY in place; no move is allowed. Also, this player may not roll the die.

Rules of the Game

1. Choose a student to act as "tour guide." He will keep score and provide answer check from the color-coded answer sheets.
2. Place marker on START.
3. Roll die to determine first player.
4. Determine order of the other players.
5. First player chooses question card
   ...blue is the most difficult and = 3 spaces
   ...yellow is of medium difficulty and = 2 spaces
   ...green is of less difficulty and = 1 space
   movement if answered correctly.

6. Player answers the question.
7. The tour guide checks the answer.
8. Correct answer?

YES: -Player move ahead according to the difficulty of the question
-Player puts marker on place
-Player rolls die and moves ahead the number of spaces indicated
-Player passes the turn to next player

NO: -Player stays put. He cannot move ahead
-Player passes turn to next player

9. If player lands on a star, he must draw an orange chance card and do what it says. (Other uses for the chance cards can be decided upon by using Alternative Strategies.)

Alternative Strategies

The design of the game board makes it possible to select a variety of learning approaches. The different colors of stars on the game board, and the chance cards are intended to accommodate a number of playing strategies.

Alternative 1: All capital cities are starred in fold on the map, but not around the playing board. The players or the teacher could decide how to utilize this aspect of the game:

a. Player must place marker on capital on the map
Player will get two turns in a row if successful in locating the capital
Player will lose two turns if unable to locate the capital

b. Place marker on capital and draw chance card
Do as directed by the card

OR c. Ignore the capital stars if you like

Alternative 2: The blue and green stars may also be utilized in a variety of ways:

a. A blue star demands the player to draw a chance card
b. A blue star demands that the player answer a blue questions the next 2 plays
c. A green star could key the student to questions made up by the teacher or students

OR d. Blue and green stars could be ignored

LATIN AMERICA

Countries	Capitals
Mexico	Mexico City
Guatemala	Guatemala City

British Honduras	Belize
Honduras	Tegucigalpa
El Salvador	San Salvador
Nicaragua	Managua
Costa Rica	San José
Panama	Panama City
Colombia	Bogotá
Venezuela	Caracas
Guyana	Georgetown
Surinam	Paramaribo
French Guiana	Cayenne
Brazil	Brasilia
Ecuador	Quito
Perú	Lima
Bolivia	Sucre - La Paz
Paraguay	Asunción
Uruguay	Montevideo
Chile	Santiago

Islands	Capitals
Cuba	Havana
Jamaica	Kingston
Haiti	Port-au-Prince
Dominican Republic	Santo Domingo
Puerto Rico	San Juan

CHANCE CARDS - ORANGE

1. You won a contest playing the Marimba.
   Move ahead 3 spaces
2. You and your fellow mariachis need a new instrument.
   Move ahead 3 spaces and shop around
3. Revolution erupts in Chile as you arrive. To reach the safety of the American Embassy you must go by back alleys.
   Lose 1 turn
4. Your string bikini dissolves in the surf at Copacabana.
   Go back 4 spaces
5. You discover the ruins of a pre-Columbian civilization that surpasses anything yet discovered in Latin America.

Go ahead 4 spaces

6. You have participated in an election on the winning side. Now you are Minister of Public Works.
Advance 5 spaces
7. During the macumba rites, you go into a trance and an evil spirit possesses you.
Go back 2 spaces
8. In Argentina a gaucho teaches you how to use a bolo. You show exceptional ability.
Advance 5 spaces
9. You go to Rio for Carnival time. You dress as the star ship Enterprise and win first prize in a contest.
Advance 4 spaces
10. On a excursion down the Amazon, you fall in and become a tasty morsel for a school of piranha.
Go back to START for reincarnation
11. You become the fourth Latin American writer to win the Nobel Prize in literature.
Advance 6 spaces
(Name the other three and advance an additional 3 spaces.)
12. You have all the luck! Even though the volcano Chimborazo has been inactive for years, as you pursue the path to Quito, lava flows across the road.
Go back 3 spaces for detour
13. You have obtained the services of Lima's most exclusive dressmaker. She will make for you a dreamy gown.
Go forward 5 spaces
14. The llama you lassoed runs away.
Go back 3 spaces to find it
15. The CIA sends you to Cuba to poison Fidel's cigars. Fidel gives up smoking and the CIA transfers you to Outer Mongolia.
Go back 3 spaces
16. You and your fellow tin-miners go out on strike. You toss a stone, but your aim is terrible and it hits your cousin. Now you can't go home.
Go into hiding in La Paz. Lose 1 turn
17. You are a ship's captain in a terrible storm in the Strait of Magellan -- also known as the "graveyard of ships." Because of your superior skill, you make it through.
Advance 5 spaces
18. Your oil company brings in a gusher in Lake Maracaibo and you get a raise.
Advance 4 spaces

GREEN QUESTION AND ANSWER SHEET
(least difficult)

1. In Latin America the cult of male superiority in which the concept of honor and self-pride are the two most important ingredients is known as _______________.

   Answer: Machismo
2. What meeting place is found in the center of most Latin American towns?

   Answer: The town square or the plaza.
3. My father is a Spaniard and my mother is black. What term would be used to refer to my racial type?

   Answer: Mulatto
4. The major languages of Latin America are...

   Answer: Spanish, Portuguese
5. Why is the Panama Canal so important to some nations today?

   Answer: It shortens the distance that must be traveled by ocean-going vessels. There are important treaty negotiations in progress between the U.S. and Panama.
6. What country in Latin America speaks Portuguese as its primary language? Why is this?

   Answer: Brazil, because it was settled primarily by the Portuguese.
7. How would the following belief system effect family size in Latin America?
   -a belief that children provide future social security
   -a belief that children will help with the work
   -a belief that children represent manliness and womanliness
   -the possibility that large numbers of children will die

   Answer: This belief system would tend to cause parents to have many children.
8. What two things were particularly considered to be marks of beauty among the Mayans?

   Answer: Flat heads and crossed eyes
9. Latin American Indians used the "slash-and-burn" system. To what does this refer? Choose one of the following:
   a. war　　b. mining　　c. agriculture

   Answer: c. agriculture
10. Who was the famous designer of the capital of Brazil?

Answer: Oscar Niemeyer

11. Name a formerly popular dance which originated in Latin America.

Answer: Tango, rumba, samba, cha-cha-cha

12. Name the two landlocked countries of Latin America.

Answer: Paraguay, Bolivia

13. What country mines most of the quartz that is used in manufacturing radio, telephones, television, and prisms?

Answer: Brazil

14. What forms the boundary between Texas and Mexico?

Answer: The Rio Grande

15. You have just eaten dinner. This was the menu: turkey, beans, corn fritters, and squash casserole You also had tapioca pudding for dessert. Name the things in your meal that did not originate in the New World.

Answer: All of these foods originated in the New World.

16. Argentine football (fútbol) is known as ______________ in the U.S.

Answer: Soccer

17. Which of the countries of Latin America are still under the control of foreign powers?

Answer: French Guiana and Surinam (Dutch Guiana)

18. You are going to visit your cousin in Buenos Aires in July. What kind of clothing would you take with you and why would you choose this type?

Answer: Below the equator it is winter during our summer. Take warm clothes.

19. Why do we call the whole area south of the United States border "Latin America?"

Answer: The languages: French, Spanish, and Portuguese spoken in this area originated from the Latin language.

20. The first Indian civilization to actually come into contact with the Spaniards was the ________________.

Answer: Maya

21. My father is Portuguese and my mother is Indian. What term would be used to refer to my racial type?

Answer: Mestizo

22. What forms the boundary between Argentina and Chile?

Answer: The Andes Mountains

23. Who is the leader of Cuba now, and how long has this leader had this position?

Answer: Castro -- he assumed power in 1959.

24. Who was the first native Indian president of Mexico?

Answer: Benito Juárez

YELLOW QUESTION AND ANSWER SHEET
(medium difficulty)

1. Name three major accomplishments of the ancient Maya Indians.

Answer: Paper-making, concept of zero, a written system of numbers, sea trade, travel, massive stone pyramids, roads, religion, astronomy, calendar

2. Some of the Aztec Indians bowed down to the Spaniards when the Spaniards invaded the Indians. What legend inspired this action?

Answer: Legend said that an Aztec god, Quetzalcóatl, would return in the year of his birth. The Aztecs believed Cortés to be this god.

3. In Chile you will find people with names of the following origin:

a. Spanish
b. Indian
c. English
d. Irish
e. German
f. Basque
g. Scottish
h. Slavic
i. Italian
j. Arabic
k. Chinese
l. Japanese
m. Jewish

CHOOSE THE ANSWER GROUP YOU THINK IS CORRECT:

1. a and b
2. a, b, and c
3. all

Answer: Number 3 is correct because Chile has many different types of people living there.

4. Give at least 3 ways in which the Catholic Church has influenced social life in Latin America.

   Answer: Dating, family, marriage, divorce, birth, death, fiesta, holidays

5. You are traveling from São Luis de Maranhão, Brazil to Manaus, Brazil. Can you make this trip on a ship? Explain your answer.

   Answer: Yes, you can travel by ship because the cities are located on the Amazon River which is navigable between these two points.

6. What were the main reasons for the exploration of the New World? Give at least 3.

   Answer: Gold, God and glory

7. Which conversation would be more typical of a 25-year-old Latin American woman and an American man?

   A. American man: "I like you. May I have a date with you?"
      Latin A. woman: "No, but you may visit me at my home Saturday afternoon and have tea."

   B. American man: "I like you. May I have a date with you?"
      Latin A. woman: "Yes, where shall we go?"

   Answer: A is more typical because most Latin American dating patterns are more formal with the gentleman first calling upon the lady in her home, often to meet her parents over tea in order to allow the latter (especially the father) to express his approval or disapproval of the caller.

8. The 100-foot-tall figure of Christ the Redeemer was placed on top of Mount Corcovado in 1931. What might this tell you about the value system of the Brazilians at that time?

   Answer: It commemorates the first century of Brazilian political independence. It tells you that the people place high value on religion.

9. Name three major accomplishments of the Aztecs.

   Answer: Feather weaving, written language, paper, sculpture, architecture

10. Is the following statement TRUE or FALSE? Some indigenous peoples of the Andes have a celebration if a child dies before its first birthday.

    Answer: TRUE. They are happy because the child has entered heaven and has been spared the rigors of a hard life.

11. Portugal practiced mercantilism in Brazil. What does this statement mean?

    Answer: Portugal expected Brazil to exist for the benefit of Portugal (mother country). The Portuguese took Brazil's resources and used them for their own benefit.

12. The early explorers always took along a priest with them. Why?

    Answer: They felt it was the duty of the Spanish Catholic Church to convert more souls to Christianity.

13. Arrange the following events in the order in which they happened.
    1. Negroes imported for work on farms in Latin America
    2. Monroe Doctrine announced
    3. Cuzco was an important city
    4. Line of Demarcation established
    5. Gold and silver sent to Spain
    6. Many advanced Indian civilizations
    7. Revolutions led by Father Hidalgo, Simón Bolivar, and José de San Martín
    8. Numerous Latin American nations formed

    Answer:
    1. Many advanced Indian civilizations
    2. Cuzco was an important city
    3. Line of Demarcation established
    4. Gold and silver sent to Spain
    5. Negroes imported to work on farms in Latin America
    6. Revolutions led by Father Hidalgo, Simón Bolivar, and José de San Martín
    7. Monroe Doctrine announced
    8. Numerous Latin American nations formed

14. Bolivia is divided into 3 distinct regions:
    - the altiplano (plateau)
    - the yungas (valleys)
    - the llanos (lowlands)

    Tell the two differences you might find in these regions.

    Answer: Any of these would be correct: elevation differences, clothing differences, climatic differences, transportation differences, dialect differences, vegetation differences, crop differences

15. You are a Brazilian, and your belief is in a religion that originated in Africa. You buy a chicken at the local meat market and plan to offer it to the spirits as part of a religious ceremony. What might your belief system be called?

    Answer: Voodoo or macumba

16. What is the name that we might give today to the Mayan type of government and who

were its leaders? Explain your answer.

Answer: Feudal theocracy; the priestly class ruled.

17. Most of the Latin American countries were settled by the Spaniards. Why didn't the other countries of Europe claim large areas in Latin America?

Answer: The Line of Demarcation drawn by the Pope in 1494 separated the land to be explored between the Spanish and the Portuguese.

18. What is the meaning of the statement spoken by an Andean woman? "I complied and had 12 apostles. Three out the the twelve are living."

Answer: The woman believed she delivered or bore children for Christianity. Only 3 of the 12 children to which she gave birth survived.

19. What class of people did the conquistadors represent? Explain your answer.

Answer: Soldiers of fortune, often uneducated

20. Give at least 2 major effects the mountains have had on the development of Middle and South America.

Answer: Separated the people and made travel difficult, even today. There are few roads, especially from one capital to another.

21. Colombia at one time was dependent on a single crop, coffee. What situations could contribute to this being an unwise economic policy?

Answer: Answers such as these will be acceptable:

1. Failure of major purchaser to buy your product
2. Crop failure
3. New markets opening up elsewhere and providing competition
4. Change in people's needs

22. Your father has just bought 100 acres of land on the Amazon River. He plans to clear the land and have a truck farm. Will he be successful? Explain your answer.

Answer: The Amazon River land is easily leached, and the land would not easily yield crops for very long.

23. You are a Latin American Indian living before the Europeans came. Name 4 important things associated with your way of life.

Answer: Hammock, bark cloth, dugout canoe, hollow drums, pottery, terracing, corn, rubber, calendar, art, etc.

24. Name any three famous Spanish or Portuguese explorers/discoverers of this time (1492-1620).

Answer: Cortés, Columbus, Ponce de León, Balboa, Magellan, Drake

25. Ecuador has important amounts of the following: cocoa, maize, beans, squash, oil, rice, bananas, coffee, palm oil, sugar, fish, wheat, potatoes, and forest areas. What reason can you give for the country's having large amounts of malnutrition?

Answer: Any of the following types of response will be acceptable:

1. Lack of distribution due to poor transportation facilities
2. Over population and lack of employment in cities
3. Subsistence agriculture
4. Underdeveloped economic structure

26. Name at least 3 of the cultural groups that have influenced the development of Brazil to a greater or lesser extent.

Answer: Portuguese, Moors, Indians, Africans, Germans, Italians, Japanese, Polish

27. Name at least 2 liberators of South American countries in the struggle for independence from Spain.

Answer: Bolívar, San Martín, O'Higgins

28. Brazil has one of the richest cattle grazing areas in the world, yet it is not a major producer of cattle in the world. Why isn't it?

Answer: Lack of transportation

29. Name 3 of the major Indian civilizations of Middle America.

Answer: Aztecs, Mayas, Toltecs, Olmecs, Mixtecs, Teotihuacanos, Zapotecs

BLUE QUESTION AND ANSWER SHEET

(most difficult)

1. Which word, climate or status, is the reason for:
   - the number of skirts an Andean woman has
   - color of her clothing
   - shape of her hat

   Answer: status

2. At the present time Latin America is important for many reasons. Name three.

   Answer: Many different answers will be correct.

   Panama Canal

   Rich cultural heritage

   Many natural resources

   Economic ties with the U.S.

3. Is Santa Anna considered to have been a good president of Mexico? Make a statement to explain your opinion.

   Answer: (Any well-thought-out statement will be accepted)
   Generally, Santa Anna is considered to have been a poor president, seeking his own power and gain, rather than administering to the people of Mexico.

4. In a country where identification of your kindred group is important, what kind of cultural practice, in relation to names, might you develop to provide a double check on family groups?

   Answer: The use of two last names would key the person to your mother and father's group. This way everyone knows which groups you came from on both sides of the family.

5. Peru has lots of copper. What might happen in Peru if the U.S. decided to stop buying copper from an African nation and buy entirely from Peru? Give at least 2 things that might happen.

   Answer: The use of several different answers will be correct:
   - the Peruvian economy would probably benefit greatly
   - more jobs become available
   - more skilled technicians needed
   - more education needed
   - Indians leave land for jobs
   - heavy demands made on all facilities

6. Give two reasons for Juan Perõn's early popularity as president of Argentina.

   Answer: Any of the following:

    1. He championed the cause of the descamisados or poor working people
    2. He took Argentine industry from the hands of foreign control
    3. He built up Argentine agriculture and industry, and benefits for workers
    4. His wife, Eva, idolized by the masses

7. Spanish dignitaries always traveled with their musicians. Name at least 2 functions at which they might have played.

Answer: 1. entertainments (fun)
2. celebrations
3. funerals
4. preparations for war
5. weddings

8. What did the Monroe Doctrine state?

Answer: It opposed European intervention in the affairs of the Americas. It also reaffirmed the U.S. intention to not interfer in European affairs. The Doctrine was intended to stop the Holy Alliance from aiding Spain in a reconquest of the newly independent Latin American republics.

9. What do the following three Latin Americans all have in common? Pablo Neruda, Gabriela Mistral, and Miguel Angel Asturias.

Answer: They have all won the Nobel Prize for Literature

10. Give 2 reasons why you feel the Mayan civilization gradually disappeared.

Answer: Give any well-thought out answer: natural disaster, earthquake, hurricane, etc.; destructive wars; depleted land; illness (we really don't know)

11. Chilean poetry has a long and distinguished tradition. Before the Pilgrims landed at Plymouth Rock, Chile was the subject of one of the New World's few epic poems written by Alonso de Ercilla. What was the title of the poem and what does it mean?

Answer: La araucana. Araucanos is the name of a native Indian people of southern South America.

12. The Amazon Basin contains uninhabited jungle and swamp that many people feel must not be disturbed. Why do they feel this way?

Answer: The Amazon River is one of the last natural areas of reproduction for animals and things that live in the swamp. It is also believed that the Amazon has something to do with the rain cycle -- moisture from the river rises to form rain clouds that return the moisture to the earth.

13. Why is this statement false? "Bogotá is ideally situated, because it is in the center of the republic."

Answer: The eastern half of Colombia, where Bogotá is located, is a long distance from 3/4's of the country's population.

14. Why are there no great archeological sites in northern Mexico such as those found farther south?

Answer: The arid terrain offers no basis for an agricultural community. Therefore, no large cities developed; hence no archeological ruins.

15. Suppose you were to be visiting a friend in Lima and he invited you to a poetry recital. Would this be unusual? Why?

Answer: No, it would not be at all unusual because poetry is much more a part of "popular culture" in Latin America than it is in the U.S.

16. In recent years a Colombian woman who was divorced and remarried was appointed to a high government post. The Catholic Church demanded she be removed from the position. Answer either of the following questions:
    1. What does this tell you about the relationship between Church and state in Colombia?

Answer: 1. The Catholic Church has a very powerful voice in influencing secular affairs.

17. You have a friend who said that Latin American Indians in some areas have been practicing a form of Communism for a long time. What did he mean by this statement, and would you agree or disagree with this statement? Why?

Answer: Some Latin American Indians considered all land to be commonly owned by all the tribe; thus all the tribe used the land. When there were a lot of Indians living in one place, the central authority decided who could cultivate the land.

18. The Panama Canal has become a major political issue. Why?

Answer: The Panamanians want a new treaty that will give them control over the Canal and the U.S. State Department is willing to negotiate a new treaty but there is much opposition in the U.S. Congress to "giving up" U.S. sovereignty over the Canal.

RIO GRANDE

HOME

START

CAPE HORN

STRAIT OF MAGELLAN

CONCEPCION

*SANTIAGO

*BUENOS AIRES

*MONTEVIDEO

PAMPAS

MT. ACONCAGUA

MONTERREY

GUADALAJARA

*MEXICO CITY

ACAPULCO

VERACRUZ

CHICHEN ITZA

TIKAL

BELIZE

*GUATEMALA CITY

*SAN SALVADOR

ANTIGUA

*TEGUCIGALPA

*MANAGUA

*SAN JOSE

*PANAMA CITY

LAKE TITICACA

*SUCRE

*LA PAZ

ANDES MOUNTAINS

MACHU PICCHU

*LIMA

CUZCO

*ASUNCION

RIO DE JANEIRO

SAO PAULO

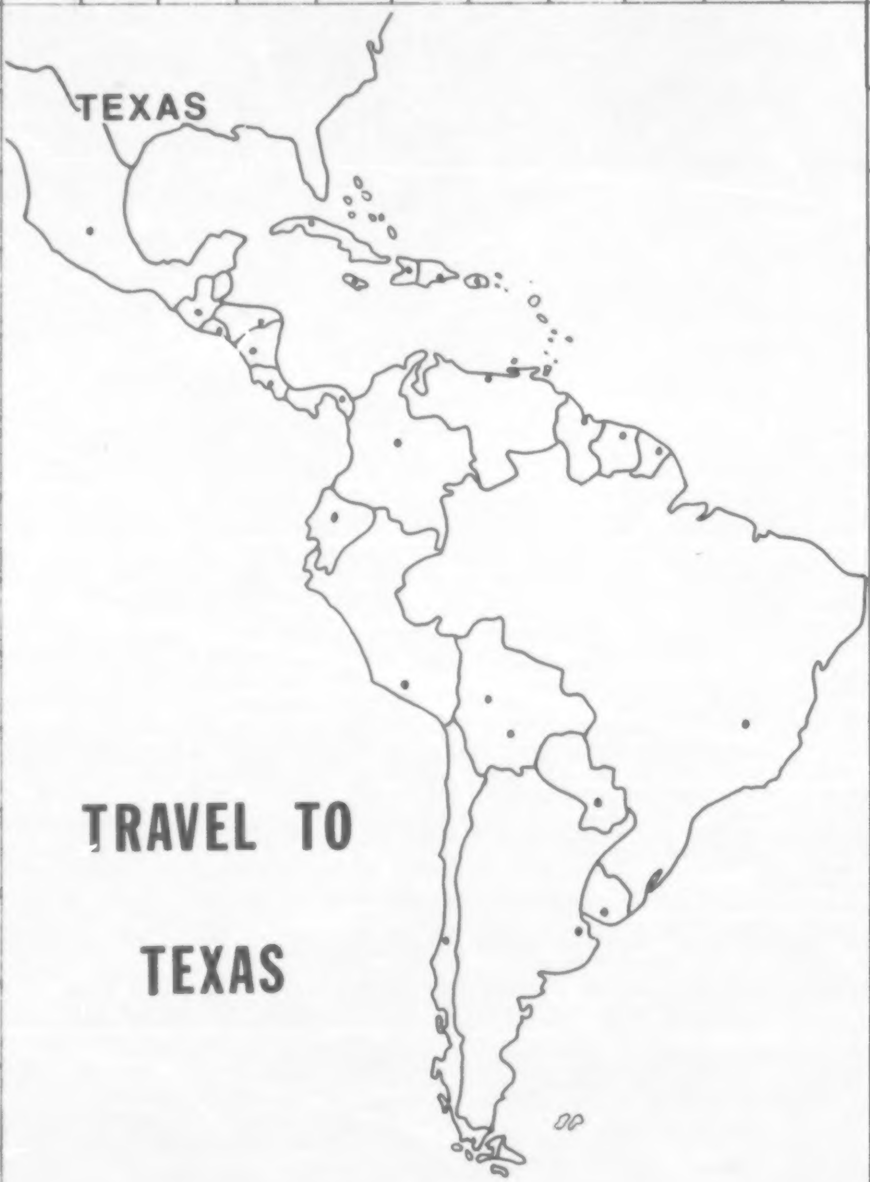
*BRASILIA

RECIFE

AMAZON RIVER

*CAYENNE

*PARAMARIBO



TRAVEL TO TEXAS

*KINGSTON

GUANTANAMO

*HAVANA

*PORT AU PRINCE

*CIUDAD TRUJILLO

SAN JUAN

*PORT OF SPAIN

GUAYAQUIL

*QUITO

*BOGOTA

LAKE MARACAIBO

*CARACAS

*GEORGETOWN

II
PUZZLES

General Directions for Seek-and-Find Puzzles

The basic format for seek-and-find puzzles is a grid of letters in which are hidden specific words. The words that are to be found are either listed at the bottom (see Puzzle A) or must be supplied by the student as the correct response to fill-in questions (see Puzzles B and C).

Whenever possible the following directions should be included right on the puzzle. Notice that the underlined words will vary according to the puzzle, i.e. you might want the students to search for people or products instead of countries.

> The following names of Latin American countries are hidden in the puzzle. All the letters for one name will be in a straight line, read from the bottom up, the top down, from right to left, left to right, or diagonally. When you find a name, circle it. Look carefully and see if you can find them all.

You can easily create your own seek-and-find puzzles using Latin American leaders, capitals, etc. Or, if you desire, you can encourage the students to make their own puzzles for the class. These puzzles are fun for the student and reinforce this type of information.

Puzzle A Grade Level: 6-9
Latin American Countries
Puzzle B* Grade Level: 7-9
Government, Economics, Values, Ideas and Creative Expression
Puzzle C* Grade Level: 7-9
Racial Composition and Social Class

The Puzzlers Are Here

General Directions for Crossword Puzzles

Rules for working crossword puzzles are well known and need not be reviewed here. However, a brief word on making your own crossword puzzle might be useful. Begin with a blank grid of the approximate size you wish your puzzle to be. Then, using a list of words or terms that you wish to include in the puzzle (glossaries are helpful), start fitting the words onto the grid. Numbering should begin at the upper left-hand corner and proceed across the puzzle from right to left, ending at the bottom right-hand corner. Each space that is the first space of a word (either across or down) receives a number. When formulating your clues, try to keep them short and precise with regard to the information you are seeking. The students will also enjoy making their own crossword puzzles. Give them blank grids and see what they can come up with.

Puzzle D* Grade Level: 7-9
Latin American Countries and Capitals
Puzzle E* Grade Level: 7-9
Latin American Indians Before the Europeans Came

*Note to the teacher:

These puzzles are based on the text Latin America: Its Land, Story and People (Latin American Curriculum Project, The University of Texas at Austin). Check the puzzles carefully to be sure that you have covered all the necessary information if you are not using this text with your class.

A

SEEK-AND-FIND: LATIN AMERICAN COUNTRIES

by Maria Garza

LATIN AMERICAN COUNTRIES: The names of Latin American countries listed at the bottom of the page are hidden in the puzzle below. All the letters for one name will be in a straight line read from the bottom up, the top down, from right to left, left to right, or diagonally. When you find a name, circle it. Look carefully and see if you can find them all.

Y	I	C	S	E	W	C	O	F	A	V	P	G	B	K	Q	T	I	P	F	B	Z	C	G
Y	J	L	T	A	I	B	M	O	L	O	C	X	N	H	R	E	L	D	S	Q	U	R	P
O	B	E	C	I	K	M	S	P	A	M	T	G	H	E	M	U	H	W	L	J	V	P	O
A	W	O	B	X	O	D	N	L	C	V	Y	J	I	C	K	F	W	Z	S	E	A	T	C
F	G	H	L	A	C	E	C	U	A	D	O	R	B	E	G	A	G	I	V	N	R	U	I
A	L	D	C	I	T	Z	O	H	O	I	E	F	T	U	B	I	J	L	n	E	G	S	L
E	V	U	S	O	V	B	S	W	I	C	L	W	A	K	S	I	H	M	J	O	E	M	B
A	D	F	A	H	Y	I	T	J	L	L	N	T	P	P	O	K	A	M	O	R	N	Q	U
T	U	Z	R	B	A	S	A	Y	C	W	E	U	Z	V	G	X	I	Z	W	V	T	S	P
A	C	P	U	B	U	D	R	E	D	M	O	M	E	C	L	F	T	B	O	P	I	T	E
E	S	O	D	T	G	P	I	J	A	H	M	F	L	I	U	O	I	V	A	O	N	K	R
D	V	A	N	R	A	S	C	L	I	Z	A	R	B	J	X	B	R	R	P	C	A	O	N
R	E	L	O	B	R	X	A	C	T	K	R	D	Z	L	S	M	A	J	Q	I	B	S	A
V	O	E	H	Y	A	P	Q	U	L	F	Y	S	P	O	B	G	I	A	H	X	D	Z	C
O	P	U	M	X	P	J	H	D	P	A	E	I	E	D	N	S	O	E	R	E	R	T	I
N	K	Z	T	E	L	S	A	L	V	A	D	O	R	T	E	Z	I	E	X	M	S	Y	N
L	J	E	Y	G	I	L	X	O	G	U	L	Q	U	C	M	L	J	Q	W	S	K	V	I
J	D	N	A	I	H	E	Q	F	B	B	K	N	K	T	I	Y	A	U	G	U	R	U	M
B	U	E	X	H	R	C	O	I	F	A	U	G	A	R	A	C	I	N	F	A	J	G	O
Q	Z	V	H	V	G	A	C	K	C	P	R	B	J	M	I	M	O	L	F	O	W	K	D

Word List

MEXICO
GUATEMALA
NICARAGUA
ECUADOR
EL SALVADOR
ARGENTINA
CHILE
COSTA RICA
COLOMBIA
CUBA
HONDURAS
BOLIVIA
DOMINICAN REPUBLIC
VENEZUELA
PARAGUAY
URUGUAY
PANAMA
HAITI
BRAZIL
PERU

LATIN AMERICAN COUNTRIES: Key

Y	I	C	S	E	W	C	O	F	A	V	P	G	B	K	Q	T	I	P	F	B	Z	C	G
Y	J	L	T	A	I	B	M	O	L	O	C	X	N	H	R	E	L	D	S	Q	U	R	P
O	B	E	C	I	K	M	S	P	A	M	T	G	H	E	M	U	H	W	L	J	V	P	O
A	W	O	B	X	O	D	N	L	C	V	Y	J	I	C	K	F	W	Z	S	E	A	T	C
F	G	H	L	A	C	E	C	U	A	D	O	R	B	E	G	A	G	I	V	N	R	U	I
A	L	D	C	I	T	Z	O	H	O	I	E	F	T	U	B	I	J	L	A	E	G	S	L
E	V	U	S	O	V	B	S	W	I	C	L	W	A	K	S	I	H	M	J	O	E	M	B
A	D	F	A	H	Y	I	T	J	L	L	N	T	P	P	O	K	A	M	O	R	N	Q	U
T	U	Z	R	B	A	S	A	Y	C	W	E	U	Z	V	G	X	I	Z	W	V	T	S	P
A	C	P	U	B	U	D	R	E	D	M	O	M	E	C	L	F	T	B	O	P	I	T	E
E	S	O	D	T	G	P	I	J	A	H	M	F	L	I	U	O	I	V	A	O	N	K	R
D	V	A	N	R	A	S	C	L	I	Z	A	R	B	J	X	B	R	R	P	C	A	O	N
R	E	L	O	B	R	X	A	C	T	K	R	D	Z	L	S	M	A	J	Q	I	B	S	A
V	O	E	H	Y	A	P	Q	U	L	F	Y	S	P	O	B	G	I	A	H	X	D	Z	C
O	P	U	M	X	P	J	H	D	P	A	E	I	E	D	N	S	O	E	R	E	R	T	I
N	K	Z	T	E	L	S	A	L	V	A	D	O	R	T	E	Z	I	E	X	M	S	Y	N
L	J	E	Y	G	I	L	X	O	G	U	L	Q	U	C	M	L	J	Q	W	S	K	V	I
J	D	N	A	I	H	E	Q	F	B	B	K	N	K	T	I	Y	A	U	G	U	R	U	M
B	U	E	X	H	R	C	O	I	F	A	U	G	A	R	A	C	I	N	F	A	J	G	O
Q	Z	V	H	V	G	A	C	K	C	P	R	B	J	M	I	M	O	L	F	O	W	K	D

B

SEEK–AND–FIND: GOVERNMENT, ECONOMICS, VALUES, IDEAS AND CREATIVE EXPRESSION

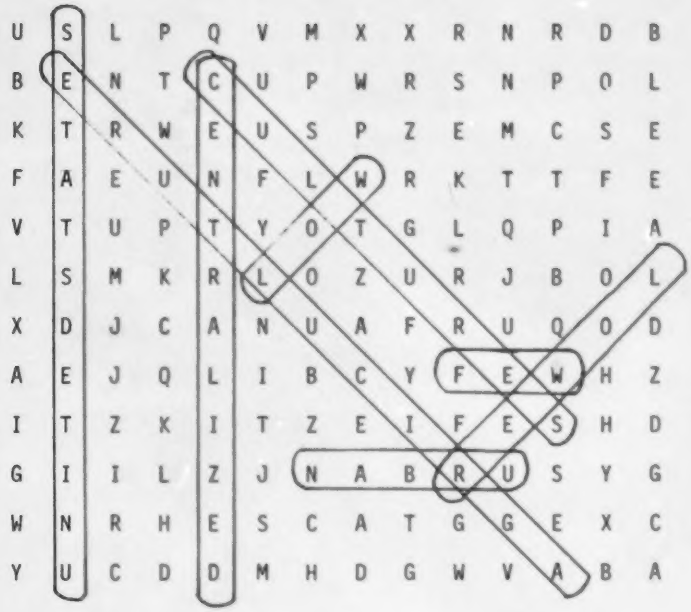
by Michael Winslow

Answer the questions at the bottom of the page first. Then find these words hidden in the puzzle. All the letters for one word will be in a straight line, read from the bottom up, the top down, from right to left, left to right, or diagonally. When you find a word, circle it. Look carefully and see if you can find them all.

U	S	L	O	Q	V	M	X	X	R	N	R	D	B
B	E	N	T	C	U	P	W	R	S	N	P	O	L
K	T	R	W	E	U	S	P	Z	E	M	C	S	E
F	A	E	U	N	F	L	W	R	K	T	T	F	E
V	T	U	P	T	Y	O	T	G	L	Q	P	I	A
L	S	M	K	R	L	O	Z	U	R	J	B	O	L
X	D	J	C	A	N	U	A	F	R	U	Q	O	D
A	E	J	Q	L	I	B	C	Y	F	E	W	H	Z
I	T	Z	K	I	T	Z	E	I	F	E	S	H	D
G	I	I	L	Z	J	N	A	B	R	U	S	Y	G
W	N	R	H	E	S	C	A	T	G	G	E	X	C
Y	U	C	D	D	M	H	D	G	W	V	A	B	A

1. Most Latin American governments are very __________________________.
2. Latin American economies are mainly based on __________________________.
3. __________________________ is Latin America's most important trading partner.
4. Agriculture output in Latin America is ____________.
5. Life expectancy in Latin America is ________________ than in the United States.
6. Most people are moving to the _________________ areas in search of a better life.
7. Most of the land in Latin America is owned by a ____________ people.
8. A blending of ___________________ can be seen in Latin American art, architecture, music, and literature.

GOVERNMENT, ECONOMICS, VALUES, IDEAS AND CREATIVE EXPRESSION: Key



U	S	L	P	Q	V	M	X	X	R	N	R	D	B
B	E	N	T	C	U	P	W	R	S	N	P	O	L
K	T	R	W	E	U	S	P	Z	E	M	C	S	E
F	A	E	U	N	F	L	W	R	K	T	T	F	E
V	T	U	P	T	Y	O	T	G	L	Q	P	I	A
L	S	M	K	R	L	O	Z	U	R	J	B	O	L
X	D	J	C	A	N	U	A	F	R	U	Q	O	D
A	E	J	Q	L	I	B	C	Y	F	E	W	H	Z
I	T	Z	K	I	T	Z	E	I	F	E	S	H	D
G	I	I	L	Z	J	N	A	B	R	U	S	Y	G
W	N	R	H	E	S	C	A	T	G	G	E	X	C
Y	U	C	D	D	M	H	D	G	W	V	A	B	A

1. centralized
2. agriculture
3. The United States
4. low
5. lower
6. urban
7. few
8. cultures

C

SEEK-AND-FIND: RACIAL COMPOSITION AND SOCIAL CLASS

by Michael Winslow

Answer the questions at the bottom of the page first. Then find these words hidden in the puzzle. All the letters for one word will be in a straight line, read from the bottom up, the top down, from right to left, left to right, or diagonally. When you find a word, circle it. Look carefully and see if you can find them all.

C	Z	J	U	Y	X	V	S	J	M	E	L	D	D	I	M	C	S	B
O	M	N	I	I	M	K	K	Q	W	J	A	R	S	E	P	P	Q	B
S	D	N	A	H	Z	X	Z	T	I	I	E	W	S	P	N	P	G	R
A	G	Q	A	H	L	N	R	J	I	W	B	T	E	R	A	O	W	T
F	N	M	E	E	A	E	U	P	O	D	I	C	U	U	O	S	D	A
V	F	G	H	R	P	M	F	L	O	Z	C	N	B	Z	R	I	H	T
E	K	N	D	P	G	O	N	F	O	H	O	X	D	Y	M	T	O	Z
O	B	P	U	H	E	W	R	S	R	W	G	G	V	I	L	I	X	W
L	Q	T	F	D	S	U	T	U	G	D	E	Y	S	Q	A	O	I	U
Y	V	P	C	E	B	R	R	D	E	W	E	R	T	P	J	N	E	Y
D	M	C	J	O	U	K	L	N	N	Q	Z	L	H	X	V	K	S	A

1. The male colonists intermarried with the native women because the European ____________ did not accompany them.

2. More than half of the populations of Brazil, Uruguay, and Argentina is of ______________ origin.

3. In Haiti, the Dominican Republic, Cuba, Brazil, and Venezuela at least one-third of the people is of ____________ origin.

4,5 ________________ and ________________ are a majority of the population in Mexico, Central America, Paraguay, Bolivia, Peru, Ecuador, and Colombia.

6. True or False: Indian heritage in Mexico is, for the most part, respected and a source of pride. _________________

7. Discrimination is based more on ___________________ than race.

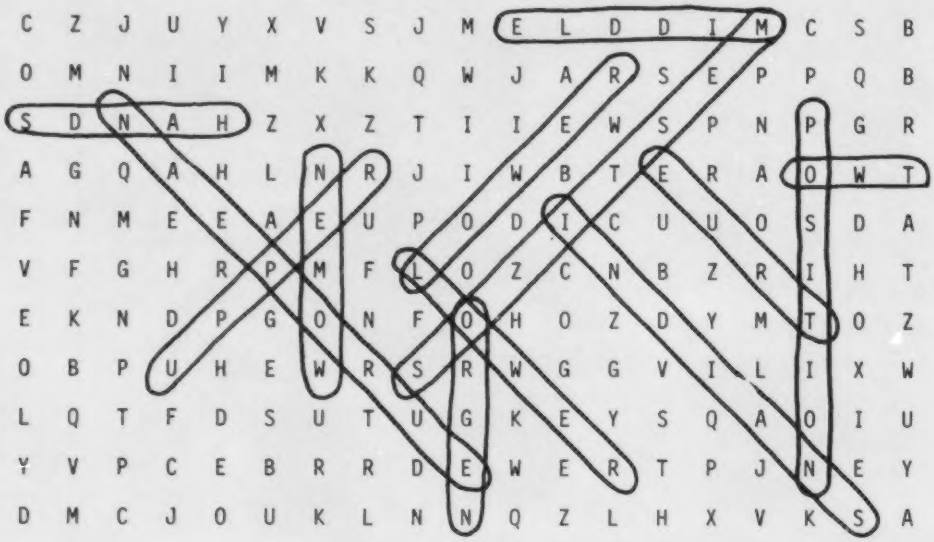
8,9,10 Basically there are _______ social classes in Latin America: the ___________ class and the ____________ class.

11. The ________________ class is the largest social class in Latin America.

12. In the upper class, work with the ________________ is avoided.

13. The __________________ class is more closely associated with the lower class.

RACIAL COMPOSITION AND SOCIAL CLASS: Key



C	Z	J	U	Y	X	V	S	J	M	E	L	D	D	I	M	C	S	B
O	M	N	I	I	M	K	K	Q	W	J	A	R	S	E	P	P	Q	B
S	D	N	A	H	Z	X	Z	T	I	I	E	W	S	P	N	P	G	R
A	G	Q	A	H	L	N	R	J	I	W	B	T	E	R	A	O	W	T
F	N	M	E	E	A	E	U	P	O	D	I	C	U	U	O	S	D	A
V	F	G	H	R	P	M	F	L	O	Z	C	N	B	Z	R	I	H	T
E	K	N	D	P	G	O	N	F	O	H	O	Z	D	Y	M	T	O	Z
O	B	P	U	H	E	W	R	S	R	W	G	G	V	I	L	I	X	W
L	Q	T	F	D	S	U	T	U	G	K	E	Y	S	Q	A	O	I	U
Y	V	P	C	E	B	R	R	D	E	W	E	R	T	P	J	N	E	Y
D	M	C	J	O	U	K	L	N	N	Q	Z	L	H	X	V	K	S	A

1. women
2. European
3. Negro
4,5 Indians, mestizos
6. True
7. position

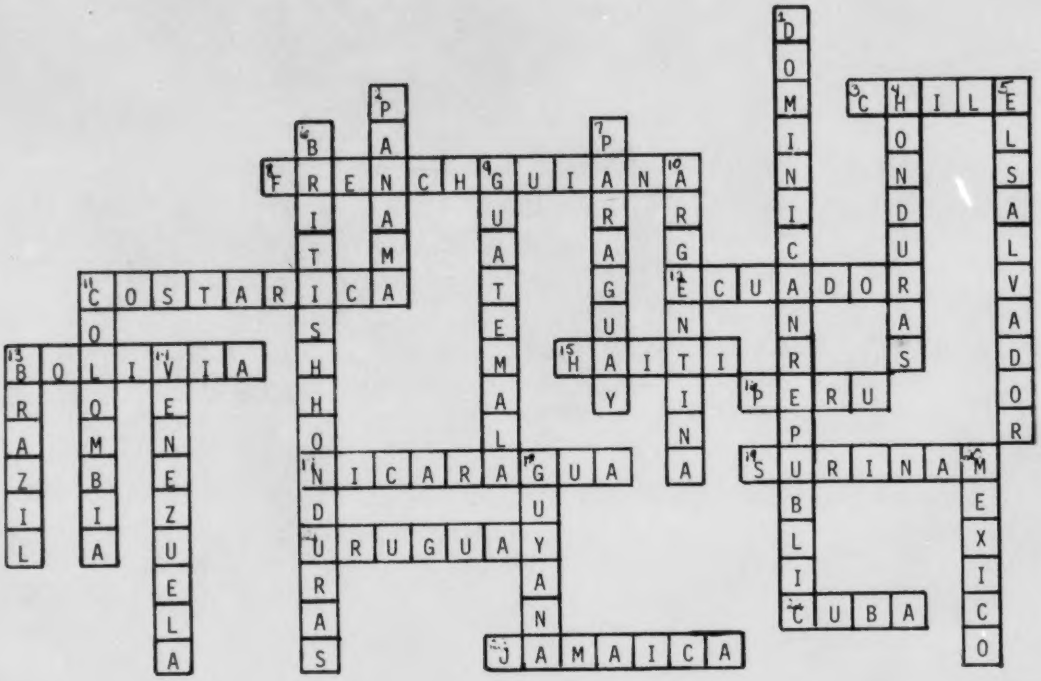
8,9,10 two, upper, lower
11. lower
12. hands
13. middle

291

D

CROSSWORD: LATIN AMERICAN COUNTRIES AND CAPITALS

by Michael Winslow



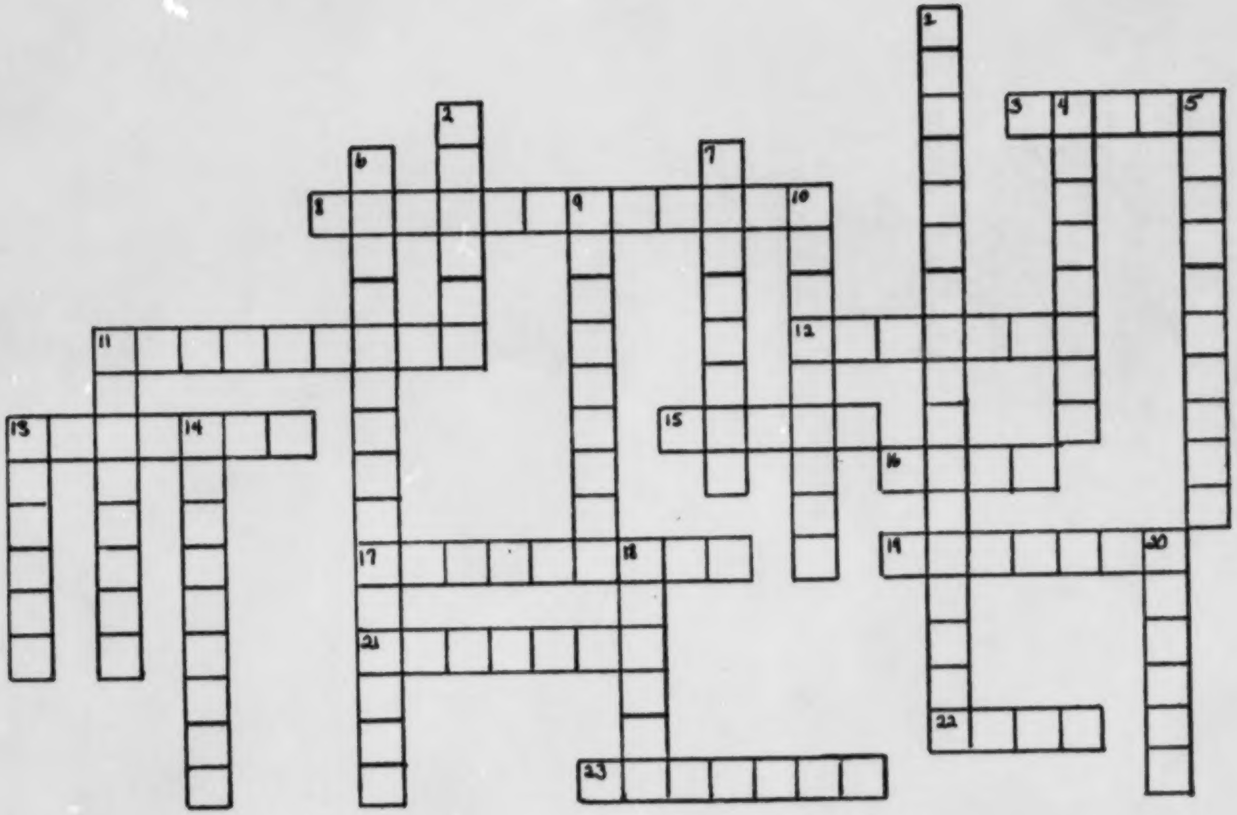
Across

3. The capital city is Santiago
8. The capital city is Cayenne (2 words)
11. Latin American country that shares a border with Panama (2 words)
12. Equator (Sp.); also name of country
13. Country that has two capital cities
15. The capital city is Port-Au-Prince
16. The Andes mountains divide this country
17. The country south of Honduras
19. The capital city is Paramaribo
21. The capital city is Montevideo
22. The Latin American country about 100 miles from Florida
23. The country that is an island in the Caribbean

Down

1. The country that shares an island with Haiti (two words)
2. Southernmost Latin American country in North America
4. The capital city is Tegucigalpa
5. The capital city is San Salvador (2 words)
6. The country south of the Yucatan in Mexico (2 words)
7. The capital city is Asunción
9. The country directly south of New Orleans, Louisiana
10. Isabel Perón was president of this country
11. Coffee is an important export of this country
13. The largest country in Latin America
14. The Orinoco River is in this country
18. The country east of Venezuela
20. Latin American country south of the Rio Grande

LATIN AMERICAN COUNTRIES AND CAPITALS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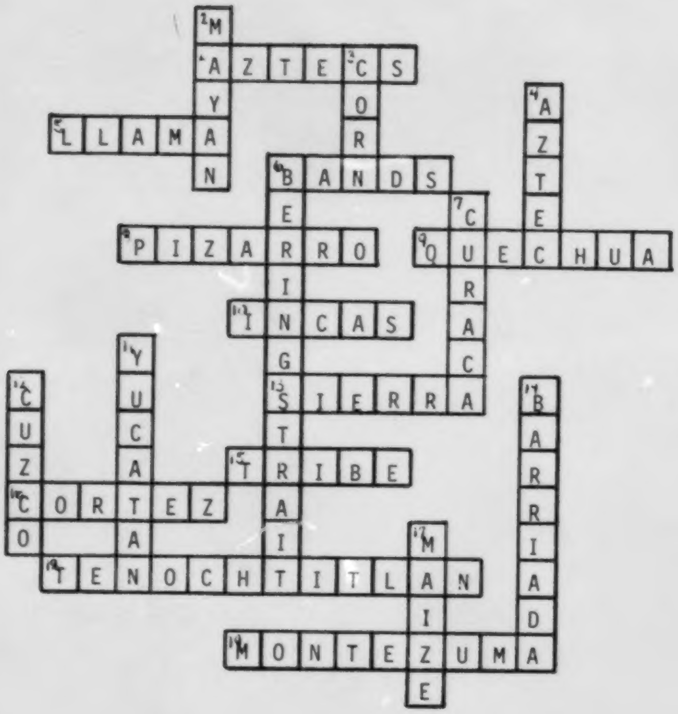
E

CROSSWORD: LATIN AMERICAN INDIANS BEFORE THE EUROPEANS CAME

by Michael Winslow


1 MAYAN
2 AZTECS
3 CORN
4 AZTEC
5 LLAMA
6 BANDS
6 BERING STRAIT
7 CURACA
8 PIZARRO
9 QUECHUA
10 INCAS
11 YUCATAN
12 CUZCO
13 SIERRA
14 BARRIADA
15 TRIBE
16 CORTEZ
17 MAIZE
18 TENOCHTITLAN
19 MONTEZUMA

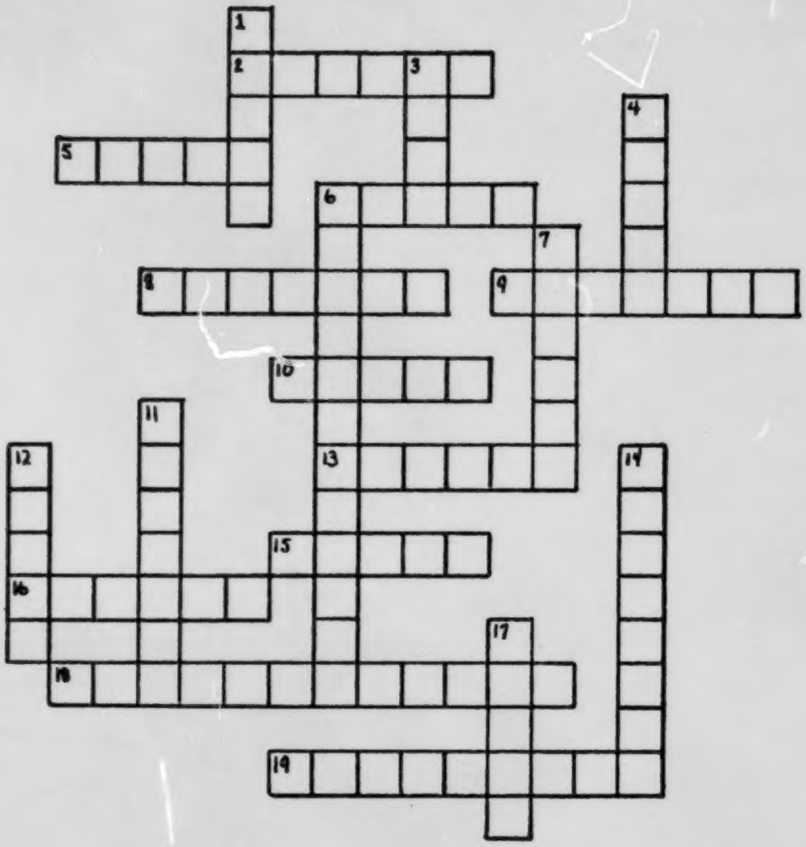
Across

2. The most warlike Indians
5. Domesticated beast of burden in Andes
6. Groups of Indian families
8. Conquered the Incas in 1531
9. Language and other name of Incas
10. Indian Empire from Ecuador to Central Chile
13. Highland (Sp.)
15. Bands of Indians
16. Conquered Aztecs in 1519
18. Capital city of Aztecs
19. Ruler of the Aztecs

Down

1. Civilization first developed in Guatemala, then moved to Yucatan
3. Indian cultures in Mexico, Guatemala, & Andes were based upon this vegetable
4. Indian civilization in Mexico
6. Probable origin of Indian migration to Western Hemisphere (2 words)
7. Lord, head of Indian village
11. Peninsula in Mexico
12. Capital city of Incas
14. Shantytown community (Sp.)
17. Corn

LATIN AMERICAN INDIANS BEFORE THE EUROPEANS CAME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DIG UP
THE FACTS

III

RESEARCH SKILL EXERCISES

The following research skill exercises have three overall objectives: 1) to familiarize students with the various reference materials available, 2) to develop competence in the use of these materials, and 3) to acquire general knowledge about Latin America.

The selection of exercises included here is limited. The teacher is therefore encouraged to develop his or her own skill sheets focusing on the specific needs of the class. When developing skill exercises it is important to consider the following: 1) availability of the references for student use, 2) the specific features of the references that need to be brought to the student's attention in order for him or her to develop the necessary competency in locating information in the source, and 3) the format. i.e., although the skill is necessary it doesn't have to be boring. Be creative!

A. Latin American Encyclopedia Study
   Grade Level: 8-10

B. Reference Skill Study Sheets
   Grade Level: 10-12

C. Mexico Map Exercise
   Grade Level: 8-10

D. How the U.S. Media (Radio, T.V., Newspaper, Magazine) View Events in Latin America
   Grade Level: 10-12

E. Country and Fact Grid
   Grade Level: Adaptable

A
LATIN AMERICAN ENCYCLOPEDIA STUDY

by Maria Garza

Name________________________________

Use encyclopedias to find the answers to the following questions.

ARGENTINA

1. What is the main crop in Argentina?
2. What is the main industry in Argentina?
3. What is the pampa?

BOLIVIA

1. What are the two capital cities of Bolivia?
2. What is Bolivia's main product for foreign trade?

BRAZIL

1. What is the major port and leading business center in Brazil?
2. What is Brazil's industrial center?
3. What is a "favela"?
4. Explain Brazil's one-crop emphasis.

CHILE

1. What dominates Chilean economy?
2. What is the capital city of Chile?

COLOMBIA

1. What is the capital city of Colombia?
2. What are the main crops grown in Colombia?

ECUADOR

1. What are the three main regions of Ecuador?
2. How much of Ecuador's population is illiterate?

PARAGUAY

1. Paraguay is landlocked. What is its lifeline to the sea?
2. Why is education not widespread in Paraguay?

PERU

1. What are Peru's three main regions?
2. Why does geography complicate travel in Peru?

URUGUAY

1. What kind of people live in Uruguay?
2. What is the mainstay of Uruguayan economy?

VENEZUELA

1. What important Venezuelan industry has caused its new economic prosperity?
2. How much of Venezuela's population lives in cities?
3. What did Gómez do about foreign oil interests that wanted to drill in Venezuela?

B
REFERENCE SKILL STUDY SHEETS

by Melanie Treviño

I.

Type of reference work: Encyclopedia
Bibliographical information: Encyclopedia Americana, 1976 edition.

Exercise:

1. According to the Americana index, the main article on Cuba is in volume ______ and begins on page ________.
2. A historical reference to the Cuban revolution will, according to the index, be found in volume ________, page ________. When you check this volume and page, you find it is contained in an article entitled ______________________________________.
3. When you turn to the main article on Cuba, a chart with "Information Highlights" informs you that the area of Cuba is ________ sq. mi. or ________sq. km.
4. Within the subheading "Higher Education," under the heading "Education," we find the three official universities of Cuba are named _____________,____________, and______.
5. From the map following page 296, we see that the western-most province (state) is named __________________.
6. In a chart listing the Governors and Presidents of Cuba, Alfredo Zayas is noted as holding office from ________ to ________.
7. From the illustrations accompanying the article, we find that some men of import in Cuban history are __________, __________, and __________.
8. How many books on Cuba are suggested for additional reading in the bibliography at the end of the article? ________
9. Under "Climate" in the section on "The Land and Natural Resources," we find there

are two seasons - from May to October is the ___________ period, and from November to April is the _________ or winter season.

Answers:

1. 8, 294
2. 17, 46, Latin America
3. 44,218; 114,524
4. Havana, Santa Clara, and Santiago de Cuba
5. Pinar del Río
6. 1921, 1925
7. 3 of the following: José Martí, Fulgencio Batista, Fidel Castro, Theodore Roosevelt, Nikita Kruschev
8. 13
9. rainy; dry

The following list of 23 additional countries in Latin America, along with the volume in which they are covered in Encyclopedia Americana, could be done in the same manner as shown in the exercise on Cuba.

South America

Argentina	2
Bolivia	4
Brazil	4
Chile	6
Colómbia	7
Ecuador	9
Guyana	13
Paraguay	21
Peru	21
Uruguay	27
Venezuela	27
Fr. Guiana	12
Surinam	26

Central America

Belize	3
Costa Rica	8
El Salvador	10
Guatemala	13
Honduras	14
Nicaragua	20
Panama	21

West Indies

Dominican Republic	9
Puerto Rico	22

North America

Mexico	18

II

Type of reference work: Special subject area

Bibliographical information: del Par, Helen (ed). Encyclopedia of Latin America. McGraw-Hill, 1974.

Exercise:

1. Argentine writer Jorge Luis Borges published a work entitled ______________ in 1944.
2. If one wants more information than is contained in the Encyclopedia of Latin America about Juan Perón, longtime Argentine president, one is directed to also read:

   ____

3. The map of Guatemala shows it is bordered by the following countries: ________, ________, ________, ________, and these two bodies of water: ___________ and _________.
4. In the article on Aztecs, you find that there are related topics under which more information may be found in this work. Some of them are ________, ________, ________, ________, ________, ________.
5. From a table in the "Statistical Appendix" of this work, one finds that the lowest life expectancy in Latin America in 1968 was _____ years in the country of ______.
6. There is no article listed under the heading "Franciscans (Colonial Period)," but information relating to this can be found in an article entitled ________________.
7. Juan León Mera, an Ecuadorian poet, was born in _____ (yr.) and died in _____.
8. The "Black Legend" so often referred to in the study of Latin American history is defined in this work as ____.

Answers:

1. Ficciones
2. 3 of the following:
    - Alexander, Robert J. The Perón Era.
    - Barager, Joseph. Why Perón Came to Power.
    - Hoffman, Fritz. "Perón and After," in Hispanic-American Historical Review.
    - Luna, Félix. El 45.
    - Ramos, Jorge. Revolución y Contrarevolución en la Argentina.
    - Whitaker, Arthur. Argentine Upheaval, Perón's Fall and the New Regime.
3. Mexico, Belize, Honduras, El Salvador - Caribbean Sea, Pacific Ocean.
4. 6 of the following: Toltecs, Chichimecs, Moctezuma II, Cortés, Tenochtitlán, Quetzalcóatl, Cuauhtémoc, Maize, Náhuatl, Incas, Calpulli, Huitzilopochtli, Teotihuacán.
5. 42.6, Honduras
6. Religious Orders (Colonial Period)
7. 1832, 1894.
8. The thesis that the Spanish conquistadors treated the Indians with great cruelty and that later Spanish administration of the Americas was oppressive and corrupt.

III

Type of reference work: Atlas

Bibliographical information: National Geographic Society, National Geographic Atlas of the World. 4th ed. 1975.

Exercise:

1. In the table of contents, it is noted that the section concerning Middle America begins on page ____ and that of South America on page ____.

300

2. According to the map symbol designations, a red star denotes _______ and a circle or star within a circle denotes _______.
3. The index helps us locate the city of San Luis Potosí in the map of Mexico on pp. 66 & 67, by giving us what coordinates? _______________
4. The capital of the state of Beni in Bolivia is _____________.
5. In the text on Bolivia, the two major cities listed are ___________ and _________.
6. In the map of Mexico and Central America on pp. 66 & 67, we see that the states of Mexico that border on the United States are ________, ________, ________, _____, ________, and ________.
7. Because the West Indies (pp. 68 & 69) area is so large, and some islands within it are relatively small, insets of many of these islands are added so that more detail can be shown. In the inset of Puerto Rico, we see that the Mercedita Airport is close to the city of _________.
8. From the map on pp. 74 & 75 of South America, one notes that the Equator passes through what three countries? _________, _________, _________
9. In the map of eastern South America on pp. 78 & 79, which country's outer borders and state borders are outlined in green? _________
10. Though it is separated from the rest of the country, we can tell by the color of its boundaries that Tierra del Fuego, at the southern tip of South America, is part of the country of ____________.

Answers:

1. 64, 70
2. airports, capitals
3. E7
4. Trinidad
5. La Paz, Sucre
6. Baja California, Sonora, Chihuahua, Coahuila, Nuevo León, Tamaulipas
7. Ponce
8. Ecuador, Colombia, Brazil
9. Brazil
10. Argentina

IV

Type of reference work: Almanac

Bibliographical information: World Almanac and Book of Facts, 1976. Newspaper Enterprise Association.

Exercise:

1. According to the chart entitled "Population of Important World Cities," the population of Guatemala City is ________.
2. By examining the chart entitled "Population of World's Largest Urban Areas," we see that the fifth and sixth largest urban areas in the world are in Latin America, each with populations of over 8 million. They are _________ and _________.

3. A number of major earthquakes are listed as having occurred in Latin America. List four with the year of their occurrence, geographical location, and number of casualties.

__________________ ____________________ __________
__________________ ____________________ __________
__________________ ____________________ __________
__________________ ____________________ __________

4. The flag of Peru is shown to contain only the colors __________ and _________.
5. In the chart entitled "National Population Density, Growth Rate, Life Expectancy" the Latin American nation of Chile has a density of _____ people per sq. km., an annual population growth rate of _______%, and a life expectancy of _______ years for males at birth.
6. According to the chart "Important Islands and Their Areas," the largest island in the Caribbean is ____________ with an area of ______ sq. miles.
7. Peru is described as having a population with about ________% Indians.

Answers with index clues in parenthesis:

1. 730,991 (Cities, World - Population)
2. Mexico City, Buenos Aires (Cities, World - Urban areas, largest; or Urban areas, largest)
3. Quito, Ecuador - 1797 - 41,000
   Peru and Ecuador - 1868 - 25,000
   Venezuela and Colombia - 1875 - 16,000
   Valparaíso, Chile - 1906 - 1500
   Pelileo, Ecuador - 1949 - 6000
   southern Chile - 1960 - 5700
   northern Peru - 1970 - 66,794
   Nicaragua - 1972 - 6000
   Chillán, Chile - 1939 - 30,000
   (Earthquakes)
4. red, white (Flags)
5. 1.7, 60.48 (Population, World)
6. Cuba, 44,218 (Islands)
7. 47 (Peru)

V

Type of reference work: Encyclopedia in Spanish

Bibliographical information: Enciclopedia de México, in ten vols. Instituto de la Enciclopedia de México, 1966.

1. En un artículo sobre la arquitectura prehispánica, se dice que el área de interés, Mesoamérica, se divide in seis regiones, que se llaman: _________, _________, _________, _________, _________, y _________.
2. En el artículo sobre la ciudad de Guadalajara, hay un diagrama donde se puede ver

el crecimiento de la ciudad del año _____ hasta el año _____.

3. En el artículo sobre Dioses (que refiere a los de los Aztecas y los Mayas), hay nombres de los tres dioses mayores, quienes eran: ________, ________, y ________.
4. Una persona que contribuyó mucho a la historia de la gente indígena durante la Conquista fué Fray Bartolomé de las Casas (quien se puede encontrar debajo del nombre Casas). De las Casas vino al Nuevo Mundo a principio del siglo ______.
5. En el artículo sobre Nicaragua, hay una fotografía de un poeta muy famoso, que se llamaba ___________.

Answers:

1. Altiplano Central, el Occidente de México, la Costa del Golfo, la Región Oaxaqueña, la Zona Maya, y la Región del Norte
2. 1524, 1970
3. Huitzilopochtli, Tezcatlipoca, Quetzalcóatl
4. XVI
5. Ruben Darío

VI

Type of reference work: Index to general periodicals

Bibliographical information: Readers' Guide to Periodical Literature. H. W. Wilson Co., New York.

Exercise:

1. When we look for "Latin America - Art," we find we are referred to _______________.
2. By checking this topic in the Readers' Guide covering March 1974 to February 1975, we find there are two articles, both in the periodical ___________. We are further referred to the topic ___________, which notes two more articles, one in the periodical ___________ and one in ___________.
3. In the same volume of Readers' Guide, under "Mexico - Politics and Government," we note there is an article by A. Riding entitled ______________________ in the periodical _________________ dated ________________.
4. In some preliminary information for the entire volume, we see that the periodical Natural History is abbreviated ______________, and its address is _______________.
5. For articles on the Mexican War, 1845-1848, we are referred to the heading ________.
6. By examination, we see that in Readers' Guide the most current issues cover a _____________ period of time, but there are various time spans of cumulations, such as _________________.
7. One may look up periodical articles in Readers' Guide not only by subject but also by _________________.

Answers:

1. Art, Latin American
2. Américas
   Art, Pre-Columbian
   Craft Horizons
   Time
3. "Will Mexico move right," Progressive, December 1974
4. Natur Hist, American Museum of Natural History in New York
5. United States - History - War with Mexico, 1845-1848
6. two weeks, 1 of the following: monthly, quarterly, annually...
7. author

VII

Type of reference work: Index to specific periodical

Bibliographical information: National Geographic Index, 1970-1973 Supplement. National Geographic Society, Washington.

Exercise:

1. By looking up the broad term South America in the index, we are referred to an article about the ____________ in the ____________ issue. We are also referred to twelve other related subject areas, three of which are _________, _________, and _________.
2. Before we even look at this article, the index informs us that besides text, it has ____________________________.
3. From reading the first several paragraphs of text, we discover that other names by which the river has been called are ____________ and ____________.
4. One interesting fact, noted several times in the article on the Amazon, is the three colors of water flowing into it - ________ (color) from the ________ (direction), ____________ from the ____________, and ____________ from the ____________.
5. By following up the lead found in #1 above to Chan Chan, we find that it is located in what is now the country of ____________. In order to read the article, we must go to the ____________ issue of National Geographic.
6. From a photograph concerning Chan Chan on p. 320 and its caption, we find that much of the wealth of the area has been dug up by grave robbers known by the Spanish name of _________________.
7. From the photographs on pp. 330 & 331, we see the similarities between present-day fishing craft called ____________, and those used 2000 years ago in the kingdom of ____________.

Answers:

1. Amazon, October 1972, 3 of the following:
   Brazil, Chan Chan, Chile, Colombia, Patagonia, Tierra del Fuego, Titicaca Lake,
   Andean Condor, Orchids, Piranhas, Railroad Worm, Incas
2. Any of the following : photographs, illustrations, diagrams, maps
3. Marañon, O Río Mar
4. black from north, blue from south, brown from west
5. Peru, March 1973
6. huaqueros
7. caballito, Chimu

C

MEXICO MAP EXERCISE

by Maria Garza

In Texas and numerous Southwestern states, road maps of Mexico may be obtained at most service stations. Assign one class the task of obtaining a road map of Mexico (you would need only enough for a class set). The following exercise was designed to develop and reinforce map reading skills, to acquaint students with the names and locations of Mexican states and major cities, to give students experience in figuring metric distances and to introduce students to universal road signs and symbols.

Road maps may also be obtained at your local Mexican consulate or at travel bureaus. Although Mexico is used as the example in this exercise, these questions could be adapted for use with any Latin American country.

Name__________________________________ Date_____________________________________

Find the Index on the road map of Mexico. Note the letters and numbers along the top, bottom and sides of the map. This grid is used to find the locations listed in the Index. Use the Index and grid to answer the following:

1. Find Torreón -- give the letter and number where this city is found on the map.

   ____

2. Give the numbers and letters for the following cities:

   San Luis Potosí __________ Colima __________ Veracruz __________

   Chihuahua __________ La Paz __________

3. List all the Mexican states and their capitals.

4. Describe the symbol used to show a divided highway.

5. What highway would you take to go from Monterrey to Ciudad Victoria? ____________

6. Name 5 cities that have a population of 25,000 or more. _________________,
_________________, _________________, _________________, and _________________.

What is the symbol for cities with a population between 10,000 and 25,000?

7. What two major highways intersect Durango? ____________________________________

8. All of Latin America (Mexico included) is under the metric system of measurement. Road distances are measured by kilometers, which are 5/8 of a mile. For a quick rough conversion to miles, multiply the kilometer by 6 and then drop the last number.

Example: 40 Km x 6 = 240 (about 24 miles)

Find the approximate mileage for the following: 20 Km, 55 Km, 170 Km, 37 Km, 89 Km

9. On the road map is a chart showing the approximate mileage to various major cities. Give the approximate mileage between the cities of: Aguascalientes and Acapulco, Guadalajara and Leốn, Mogales and Querétero, Veracruz and Mazatlán, México, D.F. and Saltillo.

10. Look at the inset of México, D.F. Is Tlalnepantla north, south, east or west of Mexico City? ____________________________

11. Name the American equivalent to México, D.F. ____________________________________

12. List all the bodies of water that surround Mexico:

13. What country is north of Mexico? ____________ What country is south of Mexico? ___ ______________

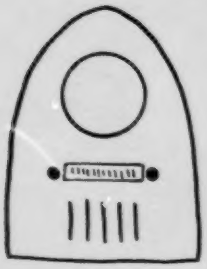
14. On the city map of Mexico City find the number and letter for the location of the following: Chapultepec Castle, Guadalupe Shrine, University City, Xochimilco, and Desert of the Lions (National Park).

15. Mexican road signs are also included on your highway map. Why do you think this is important? ____

Draw the road signs for the following: Stop, Speed Limit, Do Not Enter, No Parking, Slide Area, Dip, Railroad Crossing, Keep Right, Hospital, and Inspection.

D

HOW THE U.S. MEDIA–RADIO, T.V., NEWSPAPERS AND MAGAZINES–VIEW EVENTS IN LATIN AMERICA



by Linda D. Klinger

James Reston once said, "Americans will do anything for Latin America but read about it." Latin America has been long forgotten - or at best hidden - in the United States media. Many of the mistaken attitudes and value judgements formulated by United States citizens about Latin Americans are based on the nature of events most frequently reported in the media, i.e. earthquakes, terrorist attacks, military coups. An examination by high school students of the U.S. media coverage given to Latin America can be a valuable tool in illustrating how stereotypes develop. Students can then discuss how accurately they think Latin America is portrayed in the U.S. media as the first step in overcoming the stereotyped image that many students have of Latin America.

Objectives

1. To encourage use of both familiar library periodicals (*Time*, *Newsweek*, daily newspapers) as well as Latin American publications.
2. To evaluate treatment of situations and events in Latin America by the North American media.

Materials

U.S. News and World Report
Time
Newsweek
Business Week
Christian Science Monitor
Atlas World Press Review (translations of foreign press reporting of world situations)

Latin American Digest
The Times of the Americas
Latin America (journal from London)
Wall Street Journal
Miami Herald (pub. English and Spanish)
Daily papers of your area

Procedure

I. CHOICE OF TOPICS

A. United States Media

If topic is current, assign T.V. and radio stations to be listened to and watched for maximum coverage. If topic is not current, use available back copies of major publications listed in Materials section.

The teacher may choose to select one particular topic and find articles relating to it.

B. Latin American Media

Reading about situations and events from the Latin American viewpoint can aid in the evaluation of U.S. media attitudes and/or bias.

II. INITIAL QUESTIONS FOR CLASS

A. Do students have any initial impressions of the media's treatment of Latin America?

B. What stories have they read or heard about Latin America lately?

C. Can any generalization be made about bias or lack of bias in these presentations of the news (the presentations referred to in B.)?

III. INVESTIGATION OF THE MEDIA

A. Newspaper

1. Where is the story located in the paper? Which section and page?
2. On the page itself, is the story about Latin America a lead report, with bold headlines, or is it a minor entry? Is the story at the top or bottom of the page?
3. Is the story in the world news section, or is it by itself somewhere else in the paper?
4. What topic does the story deal with? Is it a positive or negative view of the situation?
5. If the story is a follow-up, is there enough information given for background and understanding?
6. Are there any editorials concerning Latin America?
7. Are there pictures with any stories about Latin America?

B. Current Radio, T.V.

   1. Is the story first mentioned at the beginning, middle, or end of the broadcast?
   2. Is the story mentioned daily, in follow-up reports?
   3. Is there film coverage of the topic (T.V.) or on-the-scene coverage (radio)?

C. Periodicals

   1. Is the report a lead story in the issue or simply a part of the world news section?
   2. Is there pictorial coverage of the topic?
   3. Is the article favorable or unfavorable?
   4. Is there an editorial on Latin America?

IV. ANALYSIS

A. What topics concerning Latin America are reported in the greatest depth by the U.S. media?

B. Can there be a judgement made as to the favorable or unfavorable attitude of the U.S. media toward Latin America?

C. PROJECT:

Have teams or individuals within the classroom write two (United States and Latin American) views of a particular situation in Latin America. Students should make decisions regarding the amount (or lack) of pictorial coverage, as well as the importance of the story to an overall newscast and/or publication.

E

COUNTRY AND FACT GRID

by Maria Garza

Brief Description: A class or individual activity to be carried on throughout a unit on a particular country.

Grade Level: Adaptable to any grade level

Objectives: To develop a student's ability to find specific information about a country.

Materials and Preparation:

1. One grid for each student.
2. Prepare the grid for the particular country. Make sure that information will be available for the categories you have chosen. See the example for possible categories.

Instructions for Use: At the beginning of a study or unit on any particular Latin American country, develop a grid as shown on the next page. Throughout the unit the students are to be filling in as many items as possible. The first letter of the item entered under a particular category must correspond to the letter of the country in that row.

You may wish to assign this as a culminating review activity. When it is completed, you may choose a student or have a volunteer to introduce a category that he has recorded on his grid. Initiate a class discussion. This activity may also be used as a final test.

GRID ILLUSTRATION: Bird motif from Design Motifs of Ancient Mexico by Jorge Enciso and published by Dover Publications, Inc., 180 Varick Street, New York, N.Y.10014.

Country and Fact Grid

	CITY	STATE	FAMOUS PERSON	PRODUCT	PLACE or EVENT	YOUR CHOICE
M	Monterrey		Morelos			mariachis
E						
X	Xochitepec				Xochimilco	
I			Iturbide			
C		Colima			Cinco de mayo	Charros
O				Oil		

E						
L						
P						
E						
R						
U						

sample grid

C					
H					
I					
L					
E					

IV
MISCELLANEOUS ACTIVITIES

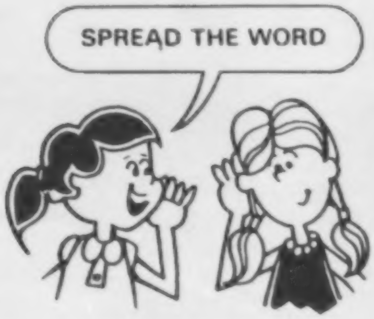
A. Did You Know? These Things About Our Spanish Heritage

B. Acrostic Poems

C. Personal Encounters

D. Contemporary Culture: The Hidden Side of Latin America

take it
in stride



A

DID YOU KNOW? These Things About Our Spanish Heritage

by Monte Adkison and Maria Garza

The first breeds of cattle, sheep, hogs, and horses were brought to this country by Spaniards?

Figs, citrus fruits, and grape arbors were introduced to the U.S. by Spain?

Old routes that made up the Camino Real are still in use in California?

The word dollar and sign $ came to us from Spain?

The first white man born in the North American hemisphere was of pure Spanish descent?

The oldest non-Indian name on record in the U.S. is Solana?

The Jesuit priest Baez published the first book in this country in Georgia in 1569?

The first theatrical production in this country was given in El Paso in 1598 by the troops of Juan de Oñate?

The first instance of community planning in this country was in St. Augustine, Florida, where a royal cédula laid out the location of streets, cathedrals, forts, and other major buildings?

Laws based on the Siete Partidas de Alfonso X, Laws of the Indies, are still of fundamental importance in the legal system in parts of the United States?

Spain aided the American revolutionists by sending troops?

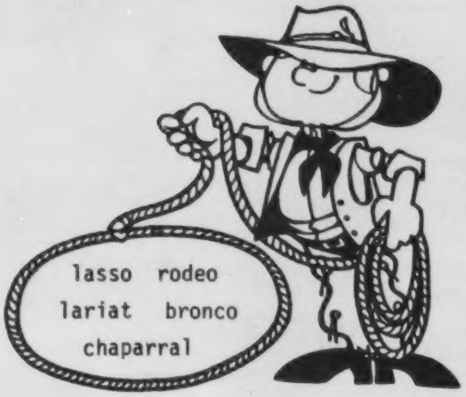
The first attempt to establish a permanent Spanish colony in this country was in 1526 in the Carolinas by Lucas Vasquez de Ayallón?

The Spanish contributed the overhanging balcony and the patio to our architecture?

Alvar Núñez Cabeza de Vaca, after being shipwrecked, was forced to explore the Southwest for seven years. In 1536 he published an account of his experiences in the book, Shipwrecked?

The first Black man in this country was Esteban who was shipwrecked with Cabeza de Vaca. The Indians considered him to be a medicine man.

Many, if not most, of our ranching terms and equipment were derived from the Spanish?



Santa Fe, New Mexico, has the oldest surviving public building in the U.S.?

Mission of Friar Ruiz in Puaray Pueblo, New Mexico, was the first church in this country. It was built in 1581.

M
MARK THE MAVERICKS

The Spaniards introduced the practice of branding in the New World?

Suggestions for Use

Have the students research and obtain more information on the Spanish impact in the New World for a class report.

Have the students construct a bulletin board or a library display.

Organize an assembly on "Our Spanish Heritage."

Make a mural depicting Spanish contributions in America.

Make a three-dimensional map and label the major geographic features and states that have Spanish names (Sierra Madres, Rio Grande, Florida, etc.).

Using clay, cardboard, popsicle sticks, etc. make a scale model of a mission -- label the rooms and explain their function.

RHYME TIME

B
ACROSTIC POEMS

by Donald Cellini

This is a simple technique that can be used to help students express ideas on a variety of cultural topics. The sample that follow were written by secondary students who were studying Spanish as a second language but, because of the simplicity of the form, could be adapted to either English or Spanish and used on almost any grade level.

The steps are easy. The student writes the topic of his poem in a column and uses the initials to form an outline. Then he develops his idea by filling in the lines.

The examples here show three possible uses of the poems:

1. To provide biographical information on historical figures -- José Martí, Hernán Cortés, Bartolomé de las Casas, Simón Bolívar, etc.

José Julián Martí Pérez
Originando de la isla de Cuba,
Se distinguió en literatura como
Ensayista magnífico

Muriendo por su
Adorable isla, se
Recuerda por
Todas sus obras literarias,
Ideales en su forma.

Le llamaban "el defensor de los indios
Americanos." Dio sus tierras a los indios y
Se dedicó a defenderlos.

Como escritor religioso, luchó contra los
Abusos de los conquistadores.
Sin embargo, en las
Américas, hay pocos monumentos, y pocos
Saben de su dedicación a la humanidad.

2. To imitate poets and poetical styles -- Nicolás Guillén, Rubén Darío, Octavio Paz, Pablo Neruda.

Nombasa-Lomba-Nombasá.
Inventor de poesía afrocubana
Como Nombasa-Lomba-Nombasá.
O era un hombre quien
Levantaba las esperanzas de los
Afrocubanos
Sin una

Galera por su trabajo. El
Unió las personas de Africa
Igual que Walt Whitman.
Lomba-Nombasa-Lombá.
Lomba-Nombasa-Lombá.
Escribió por
Ninguna razón, sino por ritmo.
(In imitation of Guillén's "Sensemayá.")

Rítmico y soñoliento, le voy a contar,
Usted es una parte de la tierra y la luna,
Buenas personas, todas en una.
Elefantes marchan a la orilla de la mar.
Nuevas personas además estar.

Divino tesoro
A la vida de todo
Repita la niña.
Independencia -- un nuevo modo
Otros a mí; otros a enseñar.
(In imitation of Darío's "A Margarita Debayle.")

3. To describe other cultural topics -- titles of books, countries, sports, foods, etc.

S e juega con los pies, cabeza y también con los
O jos porque tiene que ver quien se va a
C ubrir cuando se juega. En
C olombia y otras partes de Latino América
E l soccer es el deporte más famoso.
R ubén Amor y Pelé son dos de los mejores en este deporte.

C
PERSONAL ENCOUNTERS

by Julia K. Mellenbruch

I
STANDARD FORMAT

Second Class Bus

Bill has been saving his money to travel to Yucatán, México. He has a burning desire to see some of the Mayan ruins. As he arrives at the airport in Mérida he sees pictures of the most famous excavations and the taxi driver talks enthusiastically about Chichén Itzá en route to the hotel.

Upon inquiring at the hotel, he finds that he can make his own arrangements to take the bus to Chichén Itzá. At the bus station he is informed that a second class bus leaves at 7:00 a.m. He is delighted and purchases a ticket.

En route to his destination, Bill becomes very frustrated. The bus is not air-conditioned and it is very hot and humid. The driver stops often to pick up passengers with chickens, goats, and other animals. The seats are all occupied and some passengers are standing in the aisles hovering over the seated passengers.

Bill arrives at Chichén Itzá hot and disgruntled. His enthusiasm for seeing the ruins has waned because of the discomfort he has experienced. He is surprised to see the happy expressions of Mexicans who boarded the bus with him in Mérida, as they are eagerly looking forward to a delightful outing.

Discussion Starters:

1. In what country does this event take place?
2. What is Bill's principal objective in coming here?
3. How does he make arrangements to carry out his objective?
4. What situation has dampened his enthusiasm?

5. Why do you think Americans should be prepared for a ride on a second class bus?
6. How do people in the U.S. sometimes show displeasure when travel accommodations are not as comfortable as they like?
7. Why are the Mexicans probably not upset by this situation?
8. When you read this selection, do you empathize with Bill or the Mexicans?
9. If you were one of the Mexicans, how would you feel when Bill appeared disgruntled upon arriving at the breath-taking sight of the ruins of Chichén Itzá?

II
FORCED CHOICE FORMAT

Greetings, Latin American Style

Suzie is an American student in a summer program in Guatemala City. When she meets her Guatemalan girl friends, they greet her with an embrace and a slight kiss on the cheek. She observes that this is the customary manner of greeting among Guatemalan girls. It seems strange to her and she does not know how to respond comfortably. Of the 5 choices listed, select the one you think would be best:

_____ 1. Ignore the gesture completely.
_____ 2. Frankly admit to the Guatemalan girls that this is not done among your friends in the United States.
_____ 3. Avoid the girls by looking in the opposite direction.
_____ 4. Keep your distance and greet them in the way you do your friends at home.
_____ 5. Try to imitate their gesture as naturally as possible.

Greetings, Latin American Style (Alternate)

Jim is an American student in a summer program in Guatemala City. When he meets his Guatemalan male friends, they greet him with an "abrazo." He observes that this is the customary manner of greeting among Guatemalan males. It seems strange to him and he does not know how to respond comfortably.

Decision sheet:
Of the 5 choices listed below, select the one you think would be best:

_____ 1. Ignore the gesture completely.
_____ 2. Frankly admit to your Guatemalan friends that this is not the custom in the U.S. and it makes you feel uncomfortable.

_____ 3. Avoid meeting your friends at social functions by looking away from them.
_____ 4. Keep your distance and greet them as you do your friends at home.
_____ 5. Try to imitate the gesture as naturally as possible.

Suppose you are asked by a Guatemalan to justify your choice. How would you explain it?

Discussion Starters

1. Where are the two American students?
2. What custom have they encountered which seems strange to them?
3. Are there customs in the U.S. with which Guatemalans might feel uncomfortable?
4. Is it important to observe the customs of a country in which you are living?
5. How do you feel when someone fails to respond to your gestures of friendship?
6. What would you value most highly: keeping your own customs or accepting those of another culture to make the other person feel comfortable although you might not be?

III
RANK ORDER FORMAT

Venezuelan Contact

You are going to Venezuela to work for an American firm. You want to establish good relations with your prospective Venezuelan clients. You have made a list of five objectives which you would like to accomplish before leaving the U.S. Rank these in the order of importance: 1 (highest) to 5 (lowest).

_____ a. Learn to speak Spanish fluently including Venezuelan dialect.
_____ b. Get suggestions from members of firms who have had experience in Venezuela.
_____ c. Familiarize yourself with Venezuelan social customs.
_____ d. Purchase appropriate apparel from a reliable clothing store.
_____ e. Read books on contemporary politics, history, and geography of Venezuela.

Decision Sheet:
List the items in order, most important first, least important last.

a.
b.
c.
d.
e.

I chose ________ as the most important because ____.

I chose ________ as the least important because ____.

Discussion Starters:

1. To which country are you going?
2. Why are you going there?
3. How do you begin making preparations for leaving?
4. Which item do you think would impress a Venezuelan businessman most?
5. Would this be the same for a U.S. businessman?
6. Is your primary objective a) to sell your project, b) to maintain the confidence of the Venezuelans?
7. How do you feel about this new adventure?
8. Do you like to try new foods?
9. Do you cultivate friends who have a different life style from your own?
10. What long lasting benefits can you expect to derive from this experience?

IV
AFFIRMATIVE FORMAT

Boiled Water

Tim, a member of an American research team in La Paz, and his wife Sarah have met Graciela, a young Bolivian girl, who is studying English at the binational center where Sarah is teaching. They have frequently invited Graciela to their apartment to eat hamburgers, apple pie and other typical U.S. foods.

Although Graciela lives in a poorer section of the city, she is eager to reciprocate and has invited Tim and Sarah to have Sunday lunch at the modest home of her parents. Tim and Sarah have accepted the invitation.

As they approach the house, they realize it is more primitive than they had expected. The kitchen section has an earthen floor and Graciela's mother is cooking the meat over charcoal. The steaming hot spaghetti with an unfamiliar aroma of goat cheese topping is on the table. Graciela shows them a tropical fruit and describes the process for making the punch which they will have for their lunch. The guests look at each other. Nothing has been said about whether or not the water for making the punch had been boiled. The aroma of the goat cheese is more and more penetrating.

It would be an insult not to eat the spaghetti and drink the punch. While realizing the danger of drinking unboiled water, they decide to...

Discussion Starters:

1. In what country does this situation take place?
2. What circumstances have brought about the culture conflict which Tim and Sarah are experiencing?
3. What are the elements in the conflict?
4. Why is unboiled water a problem? Do you boil water before drinking it?
5. Have you ever visited a friend's home in which a food you do not like was served? How did you handle this situation?
6. Have you ever prepared food for someone who refused to eat it?
7. How might Tim and Sarah have been better prepared for this visit?
8. Why is the emphasis which a U.S. citizen places on boiled water justifiable in a situation like this?
9. What favorable/unfavorable consequences might result from this experience?

V

CLASSIFICATION FORMAT

Recife - bound

Mary has just received a letter from her husband Jim, who is in Washington. They had been scheduled to go to a nearby Spanish-speaking country in the tropics on a special U.S. State Department mission. A U.S. diplomat to this country has been kidnapped and their assignment has been changed to Brazil.

Jim, Mary, and their two teen-age children have been studying Spanish intensively for six months and they have been reading extensively on the country to which they were destined. Now they will have to leave for Recife, Brazil in three weeks on a two-year assignment.

They need to consult their list of concerns and make changes accordingly.

If you were they, how would you rate them? Mark I for immediate attention, L for later upon arrival in Recife, and U for unchanged:

_____ 1. Appropriate clothing for a tropical climate
_____ 2. Oral communication in Portuguese
_____ 3. Educational institutions for high school students
_____ 4. Electrical current, frequency, and voltage
_____ 5. Brazilian customs related to food marketing, preparation and serving.
_____ 6. Public transportation facilities
_____ 7. Social customs in daily life activities
_____ 8. Availability of English language library materials

_____ 9. Religious life activities in Recife

____ 10. Recreational facilities

____ 11. Housing accomodations

____ 12. Household help

The three most important items for immediate attention are:

1.

2.

3.

The reasons for choosing these are: ____
____
____

The three least important items for immediate attention are:

1.

2.

3.

The reasons for choosing these are: ____
____
____

Discussion Starters:

1. To which country were Jim and Mary scheduled to go?
2. Where are they going now?
3. How soon will they be leaving?
4. What difference will this make in their plans?
5. Where will they be able to get up-to-date information on Brazil within the time limit?
6. Why is it important that the families of U.S. diplomats be informed about the countries in which they will be living?
7. If you were one of the children in the family, what would be your main concern?
8. What would you want to take from your culture to share with your Brazilian friends?
9. What plans would you want to make at home for a two-year absence?
10. How would you feel if you were about to have this experience?

Adapted from Cross-Cultural Inquiry: Value Clarification Exercises by J. Doyle Casteel and Clemens Hallman.

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D

CONTEMPORARY CULTURE: THE HIDDEN SIDE OF LATIN AMERICA

by Cecelia K. Buckley

Because in many instances we are primarily concerned with history, politics, and economics in area studies, we unfortunately tend to ignore a very beautiful and meaningful element -- the arts.

Latin America has a rich tradition of prose and poetry, the majority of which has been translated into English. Therefore, accessibility is not a problem. "Contemporary Culture: The Hidden Side of Latin America" is a lovely introduction to Latin American music, art, architecture, and poetry. May it be the origin of continued appreciation of our South American neighbor's individuality, expression, and talent.

Level: secondary

Art, architecture, and poetry are presented on slides accompanied by a taped commentary with musical background. It is to be used as an introduction to contemporary culture or as a single period "look" at culture in Latin America. A student worksheet including discussion questions, biographical information, a list of slides, and a note on music should be given to each class member.

The project is an attempt to introduce students on the senior high level to contemporary culture in Latin America. It is not meant to be comprehensive. The examples were chosen to capture student interest and imagination. Hopefully a respect can be engendered for a culture usually slighted in the study of World History.

SCRIPT FOR
CONTEMPORARY CULTURE: THE HIDDEN SIDE OF LATIN AMERICA

Slide 1 All too often, this is what you see of Latin America in our press. Here government buildings are being bombed during the overthrow of the Allende government in Chile.

2 The face of a dedicated educator and talented poet like Gabriela Mistral, shown here, does not make headlines.

3 For the next few minutes, let's forget coup d'etats and earthquakes and explore the hidden side of Latin America. You will meet some of the men and women who create lasting memorials to the values, goals, and ideals of their countrymen.

4 Some names will be familiar, some will not. -- but be assured that you are meeting a very few of the very best.

5 (Music) This is the music of Brazilian composer Heitor Villa-Lobos. His music shows many influences -- European, Portuguese, African, Spanish, and Indian.

6 As a young man, Villa-Lobos explored the Amazon with a scientific expedition. He wished to absorb the sights and rhythms of his country. He wanted to express musically the essence of his homeland.

7 Villa-Lobos produced hundreds of compositions. The one you hear now uses many instruments -- flutes, drums, clarinets, and even a metal tube filled with gravel.

8 Music

9 Music

10 There are other ways of exposing a country's essence to others. It is easier to see the struggle and the brilliance of Mexico in the art of José Clemente Orozco. He is famous for his murals or wall paintings. They are similar to the fresco art of Europe but they also owe much to the wall art of the Mayas and the Aztecs.

11 Orozco lived during a period of civil strife in Mexico. The people were rebelling against the thirty year rule of Porfirio Díaz. A leader of the opposition was Emiliano Zapata, whose story has been told with varying degrees of accuracy in many American movies.

Slide 12 In this colorful mural, Orozco shows the Mexican people turning against their oppressors. Fire, a purifying element, is portrayed in much of his work as are upraised or outstretched hands and arms.

13 Here again are hands and arms in a detail from another mural, but the attitude is supplication or resignation rather than anger. Perhaps we should note that Orozco lost his left hand in a chemical explosion in his youth. Artists' themes can be both personal and national.

14 This is a self-portrait of Oswaldo Guayasamin an admirer of José Clemente Orozco. Guayasamin, an Ecuadorian, works in several mediums. The next few slides show part of a series of social protest oil paintings on canvas. The series is called "The Time of Wrath."

15 The next two slides come from "The Time of Wrath." Their subtitle is Los culpables, the guilty ones. This gentleman is called the dictator.

16 Let me introduce you to "El Presidente."

17 Rembember Orozco's dramatic use of hands? Guayasamin titled this picture "The Hands of Tears." It also comes from the "Wrath" series as does the next slide.

18 Guayasamin painted these pictures after a visit to pre-Castro Cuba. The directors of the Museum of Modern Art in Paris exhibited the entire series. Very seldom is a living artist shown in this museum.

19 An artist is the product of his environment. He sees, feels, and expresses all the emotions not just anger, sadness, or fear. This is a valley typical of the area where Guayasamin lives, high in the Andes in Quito.

20 Here Guayasamin shows us "Quito Verde." Quito is vibrant with life but also quiet and serene. The Andes loom above her, the air moves almost violently but Quito seems comfortable nestled at their feet. What emotions is the artist expressing in this landscape?

21 It is more difficult to decipher the intent of those who write in a language other than our own. However, Jorge Luis Borges, the internationally acclaimed Argentine poet, in his way is just as universal as the more visual artists. In the poem "Allusion to the Death of Colonel Francisco Borges" 1833-1874, the author narrates the last moments of a military ancestor riding majestically to meet his death by ambush.

22 I leave him on his horse on that evening
In which he rode across the plain to meet
His death, and of all the hours of his fate

May this one, though bitter, go on living.
White horse, white poncho pick a studied way
Over the flat terrain. Ahead, death lurks
Patiently in the barrels of the guns.
Colonel Borges sadly crosses the plain.

23 What closed on him, the Remingtons' crackle,
What his eye took in, endless grazing land,
Are what he saw and heard his whole life long.

Here was his home - in the thick of battle.

24 In his epic world, riding on his horse,
I leave him almost untouched by my verse.

(Borges, p. 135)

Borges has attempted to capture the colonel in his last heroic moment, but the poet implies that not even the sensitivity of his verse is equal to the task.

25 Let us return to another of the visual arts -- architecture. Ever since men on all continents removed themselves from caves, they have attempted to improve on the nature of their shelters and cities. But there have been few adventures as architecturally exciting as Brasilia. It grew in untouched territory where no city had been before under the direction of the Brazilian architect Oscar Niemeyer.

26 Niemeyer designed all the government buildings and had final say-so on all other construction. Those who believe that an urban center should grow "naturally" out of historical or geographic needs have found much to criticize including its immense cost. Its bright, sparkling newness is certainly a startling contrast to the cities that "just happened" and that most people live in.

27 But Niemeyer's brilliance and audacity, the stark beauty of his designs are difficult to fault. There are echoes of this audacity and willingness to experiment with new structures and building materials all over Latin America.

28 Not all Latin Americans live surrounded by audacious or monumental structures. Here is a relatively simple private home in Buenos Aires.

29 However, we are concerned with Latin American architectural innovation. The design of this structure wished to use the old art of bricklaying in an unusual way. This is part of a church in Uruguay.

Slide 30 For our last example of the hidden side of Latin America we will turn to a lady who tried to hide herself. She did not succeed very well for she won the Nobel Prize for Literature in 1945 for poems very much like this one called "Cradle Song."

31 The sea cradles
its millions of stars divine.
Listening to the seas in love,
I cradle the one who is mine.

The errant wind in the night
cradles the wheat.
Listening to the winds in love,
I cradle my sweet.

32 God Our Father cradles
His thousands of worlds without sound.
Feeling His hand in the darkness,
I cradle the babe I have found.

(Selected Poems, p. 21)

33 Gabriela Mistral never had any children of her own. The love she would have given to them she gave to her students. She was honored by many for her exceptional teaching ability. She was also acclaimed because of her talent for expressing ideas about honor and goodness and the love of children that not everyone can put into words.

34 I Am Not Lonely

The night is left lonely
from the hills to the sea.
But I, who cradle you,
I am not lonely!

The sky is left lonely
should the moon fall in the sea.
But I, who cling to you,
I am not lonely!

The world is left lonely
and all know misery.
But I, who hug you close,
I am not lonely!

(Selected Poems, p. 20)

DISCUSSION QUESTIONS SUGGESTED FOR USE WITH "CONTEMPORARY CULTURE: THE HIDDEN SIDE OF LATIN AMERICA"

1. How can a musician tell you about his country? If you wanted to create a musical picture of the U.S. what sounds would you use?
2. Name an American musician. What does he say to you about the U.S.? How does he do it?
3. Why is mural art important in Latin America? What do murals and cartoons have in common?
4. What emotions are Orozco and Guayasamin making you see? How do these artists lead you to feel certain emotions?
5. Think of any artist whose works you have already studied. What do you remember about any of his works? Analyze your response. Why do you remember this artist and his work?
6. What is the difference between a portrait and a caricature?
7. Borges tells the story of the Colonel's last day. What details does he use? What does he leave out? Can you imagine a few?
8. Guess what the poet Borges cares about or admires from reading his poem?
9. What do you already know about the city of Brasilia? (see suggested written activities)
10. Think of some interesting buildings in your city. Are they new or old? What are What are they used for?
11. What style home do you live in? What does your choice of house say about you and your family?
12. Guess what Gabriela Mistral values from listening to her poems?
13. Must a poet experience everything to write?
14. Can you name an American poet? Give an example of his or her subject matter.

A SUGGESTED WRITTEN ACTIVITY

Do some research to find out more about these artists and their homelands.

Heitor Villa-Lobos - Brazil
José Clemente Orozco - Mexico
Oswaldo Guayasamin - Ecuador
Jorge Luis Borges - Argentina

Oscar Niemeyer - Brazil and Brasilia
Gabriela Mistral - Chile

How do they fit into the culture of Latin America?

What is the status of an artist in Latin America?

What kinds of art are most valued in the United States?

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THE PLEASURES AND PROBLEMS OF TEACHER PRODUCED SLIDE PRESENTATIONS

Materials needed:

1. A camera which does a great deal of the thinking for you, i.e., automatic light meter.
2. Copystand to provide stability and light for reproducing pictures from magazines and books.
3. Film appropriate for camera type and light source. The suffix "krome" signifies slide film.

Teacher produced slide presentations can fill the gaps in the panorama of commercially produced filmstrips, slides and movies. Your own slides can be custom fitted to fill the specific needs of any class in any discipline.

"Contemporary Culture: The Hidden Side of Latin America" was created to show students an aspect of this part of the world usually neglected in commercial audio-visuals. Given appropriate picture sources the same can be done for other neglected social studies, language or science areas.

However, teacher produced slide shows take time to create. Visual sources must be located, research must be done, and the film must be developed.

Make careful and permanent notes of all sources using some bibliographic form. This will save time if part of your production gets lost. Also, it is less troublesome to take two pictures of the same visual than to have slides copied later. The slide is your negative and if it is lost, then you must start all over again.

A unifying theme for your production is essential for several reasons. A good idea becomes a great one when you think it out and write it down in script form. If you can bear to read your own "brainstorm" aloud to yourself, then your students will probably enjoy learning about it. A picture may be worth 10,000 words, but if you do not know specifically what you want to do with it, it remains only a vague image on your classroom wall.

It is not absolutely essential to tape your commentary but a tape does tend to curb teacher verbosity. The machine can be switched off if a student wants to comment. If your taped voice offends you, use a friend's. Finally, a musical background sounds more finished and, of course, music can tell part of your story.

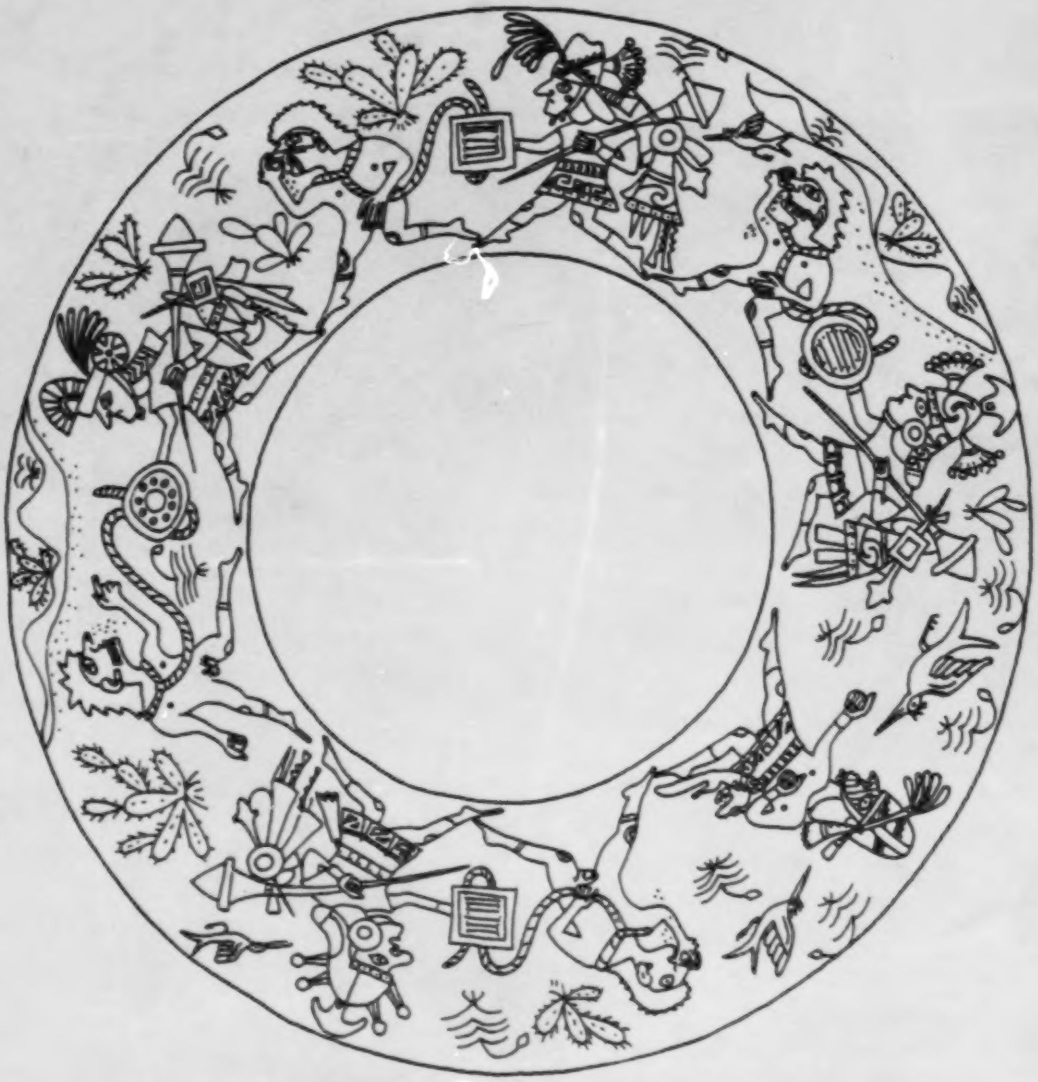


ILLUSTRATION: From A Coloring Album of Ancient Mexico and Peru in English and Spanish. Text by Karen Olsen Bruhns, design by Tom Weller, Spanish version by Iñez Gomez, and published by St. Heironymous Press, Inc., P.O. Box 9431, Berkeley, California 94709.

The Moche warriors are taking their prisoners home. The warriors have the prisoners' clothing and weapons slung from their own clubs. This scene was painted around the inside of a bowl.

Painting from the rim of a flaring bowl, Moche culture, North Coast of Peru, phase 4, ca. 400 A.D.

Los guerreros mochicas llevan sus prisioneros a su pueblo. Los guerreros llevan la ropa y las armas de sus enemigos colgadas de sus cachiporras. Esta escena está pintada en el interior de un tazón.

(Translation by Abraham Torres M.)

Ilustración del borde interior de un platillo, cultura mochica, Costa Norte del Perú, fase 4, ca. 400 D.C.

CHAPTER V

ARTS AND CRAFTS

The arts and crafts in this chapter, drawn from several Latin American nations, represent only a small sample of the rich and varied artistic milieu of Latin America. Arts and crafts can serve as a focus or supplement for any unit of study on Latin America. Whether introduced alone or in conjunction with another unit, arts and crafts can help to deepen student understanding and appreciation of Latin America through the affective as well as the intellectual modes of learning. In addition, they serve to heighton student interest in studying about Latin America through "fun-type" activities.

Most of the lessons in this chapter are adaptable to any grade level.

"C'est Magnifique"

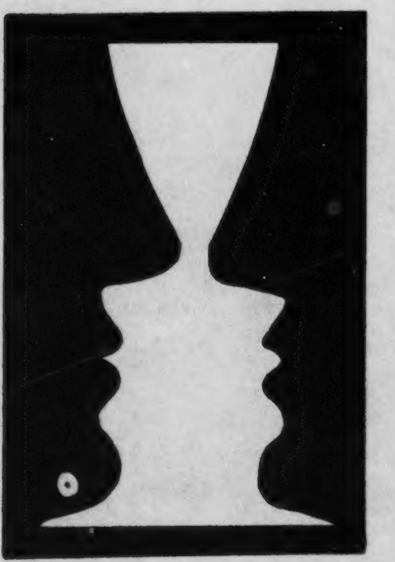
compiled by
María
Garza

CULTURAL FACTORS CAUSE INSIGHT TO AFFECT EYESIGHT

by Muriel Wall

We considered the following article the perfect introduction to an arts and crafts chapter, because it reveals the diverse perceptions of size, color, and texture in the realm of visual communication. In doing so, it focuses on the study of culture, which is inherent in arts and crafts. Why an arts and crafts chapter on Latin America?

"I hear...and I forget.
I see...and I remember.
I do...and I understand." Dorothy Sword Bishop



Peter-Paul Goblet
Do you see the goblet or the famous twins?

What a picture means to the viewer is strongly dependent on his past experience and knowledge. In this respect the visual image is not a mere representation of "reality," but a symbolic system (4).

Seeing is as much in the brain as it is in the organ of sight. Perception imposes the task of selecting, organizing and interpreting sensory stimulation into a meaningful and coherent picture of the world. People respond neither to discrete elements one at a time nor to the sum total of discrete elements, they respond to the relationships between them (1,11). Therefore, every act of seeing involves a visual judgment based on the viewer's own experiences with the individual reacting with its environment.

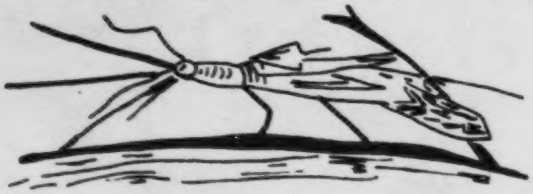
Melville Herskovits says that "... before one can understand the background against which another man operates, we must accept the fact that his values, beliefs and actions are as real and valid an expression of the human condition as our own." (7) Culture is a shared system of understanding between members of one group which makes it different from all other groups. The interpretation of the perception of reality is based on the fact that culture is the major determinant in sharing that reality. The conceptualization of what a person sees depends on his individual memory of events, imagination, fantasy, attitudes in the total perceptual experience. Therefore, the pattern of visual experiences in the lifetime of a person can modify his perceptions of objects in space (11).

An example of how symbols indicate that culture shapes indirection and innuendo as a way of life is illustrated in the story about an Indonesian middle-class boy who wanted to marry an upper-class girl. The boy's mother went to the house of the girl's mother for tea. A banana was served with the tea, which was a most unusual combination. The women did not discuss the marriage during the visit, but the boy's mother knew the marriage was unacceptable -- bananas do not go with tea (3). The relevant information had been communicated nonverbally, but nobody lost face. An American unaware of the significance of this symbolism might have picked up the banana and started to peel it while discussing the marriage date.

Some years ago there was a story in the papers to the effect that riots had broken out in an underdeveloped country because of rumors that human flesh was being sold in a store. The rumor was traced to food cans with a grinning boy on the label. Here it was the switch of context that caused the confusion. As a rule the picture of fruit, vegetable, or meat on a food container does indicate its contents. If Americans do not draw the conclusion that the same applies to a picture of a human being on the container, it is because we are more familiar with advertising strategies since America is among the most visually minded nations in the world.

Most cross-cultural research on cultural differences in perception rests on the assumption that commonalities in perceptual processes among people in the world far outweigh differences (9). There is little unequivocal evidence of cultural influence on perception but for all its inherent ambiguity, the evidence points in that direction. Systematic research has been seriously limited in cross-cultural perceptual research because of the present unavailability of methods of study appropriate to these phenomena. Cross-cultural experimentation has polarized some investigation on what constitutes an appropriate test (11).

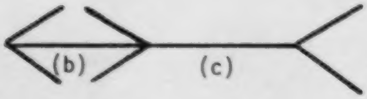
Among the first studies in culturally conditioned perception was one done by Rivers in 1901 (12). He argued that it appeared as though people living on the Papua Coast and Southern India had exceptional sensory powers because they devoted their attention predominantly to making minute discriminations among the details of landscape, vegetation, and animal life which played such a practical role in their survival. The eye must be trained to be aware of camouflage and concealment where survival depends on recognition.



Natural self-effacement or "protective coloration" helps make this grasshopper indistinguishable from the tree branch.

The most important aspect of Rivers' findings is the fact that differences between Western and non-Western peoples exist in both directions, i.e. that the non-Western peoples seem to be less subject to one illusion while more subject to another.

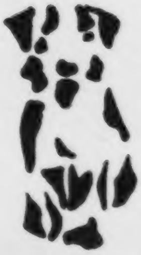
Segall, Campbell, and Herskovits conducted the first systematic study of perceptual illusions across cultures (11). Working with the Müller-Lyer illusion they reported on the fact that susceptibility to geometric illusion differs in various cultures.



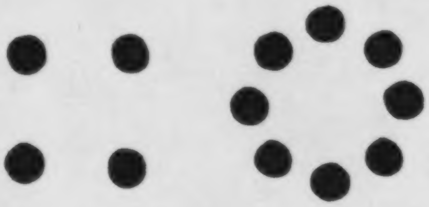
Which side is longer (b) or (c)?

Europeans and American city dwellers who have a higher percentage of rectangularity in their environments saw (c) as longer as compared to rural African residents who live in less carpentered visual environments who saw (b) as longer. The fact that African natives live in round hut cultures as compared with square house cultures tends to be reflected in ther perception of rectangularity.

In a study by Michael an attempt was made to determine whether "closure" is a general law of innate perceptual organization or whether it is dependent on cultural factors. Closure is any experience which tends to organize parts into whole, continuous figures (10). Phenomena of this kind are described as the basic law of visual perception by Gestalt pyschologists.



This
Is
One
Dog,
Not
Twenty
Discrete
Blotches



The normal eye will grasp the shape immediately. A square will be seen as a square. However, if four more dots are added, the square disappears from the now octagonal or even circular pattern.

Michael conducted an investigation of Navajo Indians and non-Indian Americans using tachistoscopically projected circles which had incomplete circumferences of varying dimensions. West European culture in general and American culture in particular stress the concept of closure, while students of the Navajo have long remarked on the Navajo "fear of completing anything." Unfortunately, results of the study are indecisive. It is quite likely that the traditional Navajo Indian who attends a modern art display would study the abstract paintings splattered with different colored circles with little comprehension since this concept is essentially Western.

Much of the research in cross-cultural visual perception is primarily based on discrimination of colors. Most cultures have a primary naming system, but it is well known that intercultural variation exists. In a recent compilation from 98 different societies, Berlin and Kay (2) found all of them to have names for black and white, almost 91% have a name for red, 74% for yellow and/or green, and 55% for blue.

Social mores will express themselves in the choice of colors. If in a given culture the free manifestation of feelings is frowned upon, walls and furniture will be kept in subdued shades. It may be considered proper for young people to show their vitality in strongly colored dress, but not for the old. Cultures that stress the difference between man and woman will produce other color habits than those that favor similarity and comradeship. What is suitable for a woman to wear will depend upon whether she is considered the man's partner or his plaything. In western cultures Rorchach found that people who keep their emotions in check have a preference for green and avoid red. Hall (5) says that Americans treat colors situationally, i.e. using a spot of yellow and/or red to accent a gray wall, but unlikely to place yellow and red next to each other. The only criterion is taste.

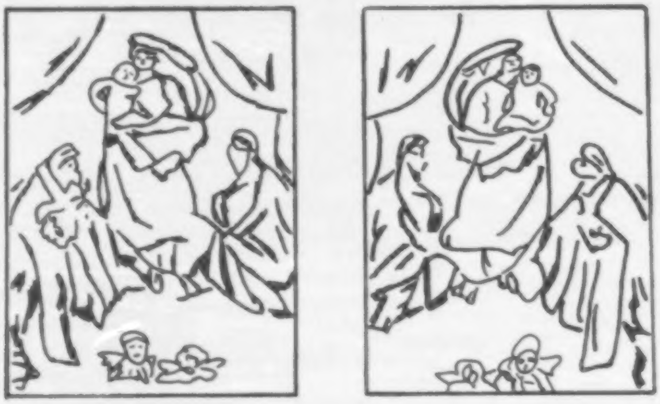
Gotts (6) summarized data that demonstrated subcultural differences in preferences for color. A study in the United States involving a disadvantaged sample showed that "color preferences were particularly high among Negros and Spanish-surname children, intermediate for Indians and somewhere lower for Anglos."

With a better understanding of cultural perception instructional designers of commercial and teacher-made materials will produce better educational visuals. Visual literacy programs, including teacher training, will help develop in students the ability to understand and to express themselves in terms of visual material, and to enable them to relate visual images to meanings beyond the images themselves. Among the lessons to be taught are dimensional cues and spatial relations as well as the process of integrating the parts, the relative size of the image, and the visual angle.

Recommendations to Designers of Visual Media

Among the generalizations about the ocular tendencies are that in order to see at all the eye must constantly move or be moved, and if one records the path of the fixation movement, one obtains a linear sequence. To look at a picture means to scan its parts, although the complete image is independent of the order in which its details are explored. The top half of the picture bears the most concentration. Any pictorial object looks heavier at the right side of the picture.

For example, when the figure of Sixtus in Raphael's *Sistine Madonna* is moved to the right by inversion of the painting, he becomes so heavy that the whole composition seems to topple (1).



Although research on visual scanning holds an important place in current theories of perception no definite theories have emerged. Wölfflin, the art historian (1) claims that people move their eyes horizontally; that they look at pictures from left to right. The common explanation runs along empirical lines. The reading of pictures in Western culture from left to right is a habit taken over from reading of books. Stage designers reckon with this factor, so that as the curtain rises at the beginning of an act in Western cultures, the audience can be seen to look to its left first. The left side of the stage is considered the strong one. In a group of two or three actors, the ones to the left dominate the scene.

Kugelmass and Lieblich tested the development of horizontal directionality using Israeli children (8). The results stated that most of the Israeli children developed a right-left orientation during their first year of school, which would be specifically predicted from the right-left directionality of written Hebrew. A Japanese picture scroll that has to be unrolled laterally establishes the direction in which the picture sequence should be viewed. Cross-cultural research would be desirable to establish the direction of eye movements in Oriental cultures. Cross-cultural perception research studies should play a significant role in suggesting new design procedures for instructional materials.

With an understanding of the research goes a variety of responses. A viewer will respond automatically and unanalytically to visual media if these elements are included:

1. If the situation depicted represents a familiar scene to the viewer so that he can relate to the information which is evident in the picture. Otherwise the picture has no meaning.
2. If he can relate to the people in the scene. That both black and white children have more difficulty learning to differentiate faces of another race was confirmed in a recent study. Carl Gustav Jung (1) tells the story of African natives who were unable to recognize magazine pictures he showed them until one of them exclaimed, "Oh, these are white men!" Minority children would respond better to pictures in which minority children are featured.
3. If the scene does not evoke unfavorable association, or if there is nothing in the picture that goes against his (or her) moral convictions. This is an automatic reaction, not necessarily a conscious one.
4. If the illustration is simple rather than complex. Spaulding (13) found that poorly educated adults in several countries have difficulty interpreting complex illustrations. This complexity may reduce the "readability" of a picture. The composition of the picture influences perceptual integration. The more orderly the structure and the simpler the order, the more easily can the image be perceived as a whole.

To sum up, pictures that are large, clear, colorful, and realistic and that relate to a student's past experience are most desirable. Culture and visual perception work hand-in-hand. People from different cultures inhabit different sensory worlds. Selective screening of sensory data admits some things while it filters out others, so that experience as it is perceived through one set of culturally patterned sensory screens is quite different from experience perceived through another.

Because research literature in pictorial leaning is sparse in comparison with the vast literature on verbal learning theory development, how people learn from pictures is still far from significant. However, as research methods and techniques are improved the usefulness of developing a perceptive information processing system will lead to better utilization of visual literacy programs.

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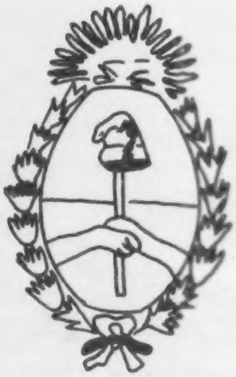
From the November 1976 issue of Mosaic, Intercultural Relations and Ethnic Studies Institute, Rutgers University, New Brunswick, New Jersey 08903.

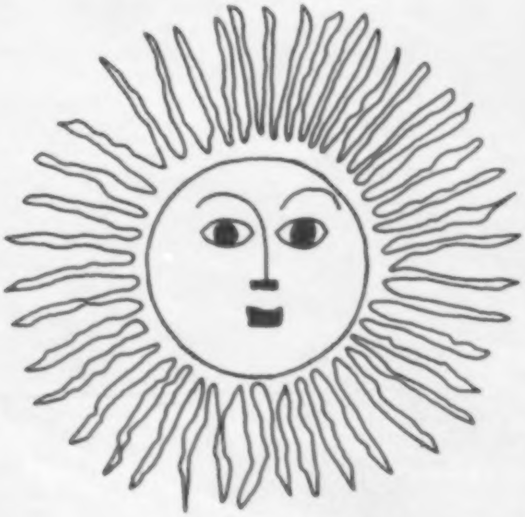
ARGENTINE LEATHER WORK

Due to the abundance of fine grazing land, known as the Pampa, the cattle industry is the foundation of Argentine economy. The high-quality beef has made Argentina the greatest exporter of meat in the world.

A natural by-product of the beef industry is the leather industry. During or after a classroom study on Argentina, your students will enjoy making these simple and inexpensive leather craft items.

The two motifs shown here are the Argentine coat of arms and a stylized Argentine sun. If desired, they may be embossed on the leather.



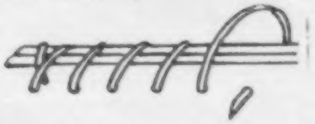


Different ways with thonging:

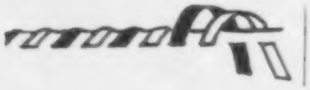
1. Figure 1 shows how variations can be introduced to make thonging not only a useful technique for joining two pieces of leather together, but also a decorative effect. The most widely-used method is the simple overcasting method. However, as you gain experience and master early problems, you will want to be more adventurous.

Figure 1 - Thonging techniques for joining and decoration

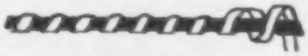
a) Overcasting



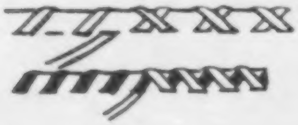
b) Overcasting with two colors



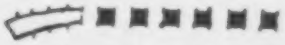
c) Couching



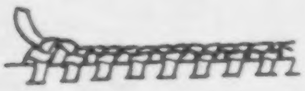
d) Two ways of doing criss-cross thonging



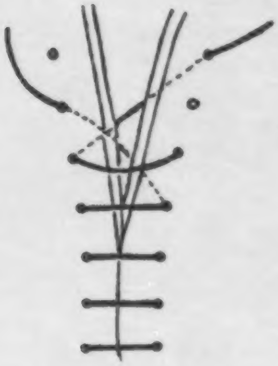
e) Running stitch



f) Blanket stitch



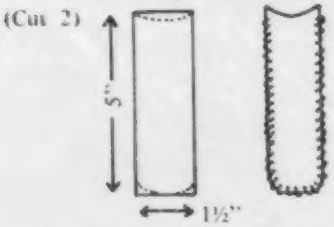
g) Lacing two pieces of leather together



2. Child's Comb Case

Cut two pieces, each 5" by 1 1/2" and shape top and end as shown. Stich or thong both together. Thong or stitch round curved edge at top, to give neat appearance.

Figure 2 - Child's comb case

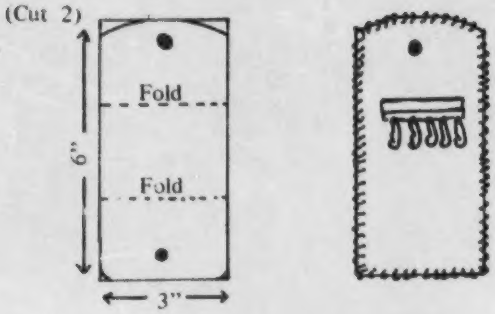


3. Key Case

Cut two pieces of leather, each 6" by 3" (one to be used as back and one as lining of case). Fit lower part of press-stud to front of case, as shown in diagram. Use rivets to attach key-ring fitting to center area of lining. Thong round edges and fit upper part of press stud to flap.

It is a good idea never to discard leather scraps. Even the smallest ones may be useful for stick-on or sew-on appliqué, when you are making a toy animal or some article in scrap-work. And, by the way, it is worth knowing that you can often buy a bundle of larger scraps from a leather merchant. These are sold by weight and priced according to quality.

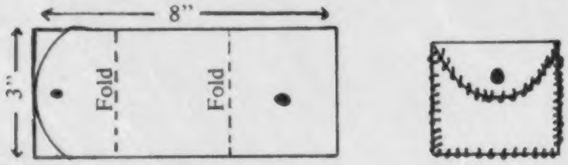
Figure 3 - Key case



4. Child's Purse (unlined)

Cut one piece, 8" by 3". Trim one end to form flap and fold piece, as shown in diagram. Fit press-stud as indicated, thong sides together and thong flap, to complete.

Figure 4 - Child's purse



The simplest procedure for embossing leather items would be to obtain a beginner's leathercraft kit, which is available at most craft stores. The kit contains simple, easy-to-follow instructions and the most basic tools needed for embossing.

Diagrams for the child's purse, child's comb case, key case, and thonging techniques for joining and decoration were reprinted with permission from Leatherwork: A Step by Step Guide by Mary and E. A. Manning and published by the Hamlin Group, Limited, Astronaut House, Hounslow Road, Feltham, Middlesex, England TW134AZ.

BEAN AND SEED MOSAIC
AND
YARN COLLAGE

From the "Arts and Crafts" section of Information and Materials To Teach the Cultural Heritage of the Mexican American Child, 1976 edition, developed by Region XIII Education Service Center, Austin, Texas, and published by the Dissemination and Assessment Center for Bilingual Education.

These two craft suggestions may easily be incorporated into your Latin American studies program. Flowers, animals, motifs, countries, flags, etc. may be illustrated and displayed.

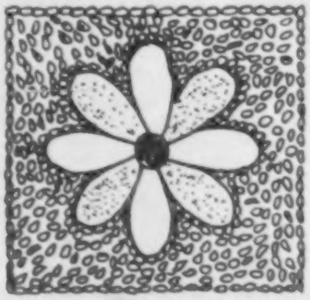
BEAN AND SEED MOSAIC

Materials:

heavy cardboard for mount
dried beans, peas, corn, rice, sand, crushed eggshells, coffee grounds, etc.

Directions:

Draw picture or design on heavy cardboard. It could be an Aztec design, the Mexican flag, etc. Glue beans and seeds around and within outlines, arranging to form designs over the entire surface of cardboard.



YARN COLLAGE

Materials:

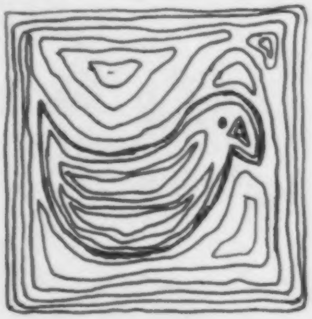
construction paper or manila tag paper
variety of colored yarn
white liquid glue

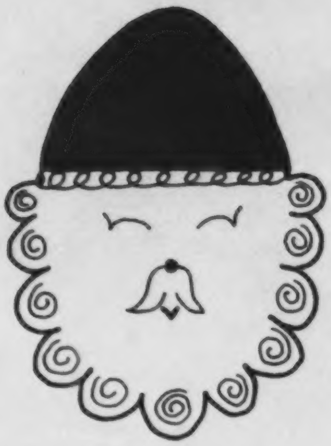
Directions:

Spread a handful of yarn pieces on table and let shapes and colors suggest design arrangement for collage. Experiment by placing designs on construction paper, arranging light pastel designs on dark paper, darker designs on light paper. Glue completed design in place and embellish with fluffed-up bits of yarn.

Use simple geometric designs with younger pupils.

If yarn is not available, children may draw colored lines within the outline of an object to give the effect of yarn.





BICULTURAL CHRISTMAS TREE ORNAMENTS

by Mark Seng

Visit Mexico City at Christmas and you will find a city of fireworks, smiling and happy faces, Christmas scenes sculptured of light, and Christmas trees everywhere with brightly shining tin ornaments, distinctly Mexican. Children from six to sixty will have a fine time making these great decorations from materials available free throughout the world. The secret to the simple and low-cost construction stems from a material used by printers for offset printing. Printers use a large sheet of aluminum each time they print a page. The printer photographically engraves the image to be printed on the aluminum sheets, which are coated with a photographic emulsion. Most of the emulsion is cleaned off, leaving a sheet of aluminum with lines of printing that he uses to make hundreds of copies. Then he removes the sheet from his press and discards it. The printer usually uses these offset litho plates only once for printing. He is happy to give a stack of these used plates to whoever asks. The thickness of the sheets increases slightly with the overall size. If you want somewhat easier materials to work with for first grade children, ask for smaller sheets, if you prefer the heavier weight, ask for larger sheets. However, all sheets can be cut easily and safely with an ordinary, sharp scissors. 3M Company manufactures a litho plate that is especially shiny, making that material perfect for these ornaments. Once the outlines have been cut by the children, the teacher, or parents, designs may be embossed by the children in limitless ways using available tools.

Tools

Because aluminum is quite soft, steel objects will readily and effortlessly emboss it. A small screwdriver proved ideal for marking the eyes of the figure of a small girl. An empty ballpoint pen with a fine tip has proved the most useful all-purpose tool. Indeed, one can make ornaments using only this one readily available tool. An empty pen does not leave a residue that would interfere with the subsequent painting. Small scissors, especially cuticle scissors, facilitate cutting more intricate patterns. One can even ask nurses or doctors for discarded surgical scissors, which are periodically replaced. These tiny scissors prove very effective, yet safe for young children. A saber saw blade placed lengthwise on the aluminum will yield an interesting series of perfectly spaced indentations when tapped with a small hammer. For many tools like the screwdriver, the palm of the hand exerts adequate force to embross aluminum. Inexpensive children's hammers can be used when more pressure is needed. A large magazine makes a good work surface and provides the slight cushion needed. Bits to tubing can make circular patterns. Or, form a tool for cutting out leaf-shaped patterns by crushing the end of a bit of tubing. Old files have most interesting patterns. The tough steel will prove ideal for cutting out leaf patterns as well. Anyone working with metals (like a machinist or plumber) can supply interesting bits of "tool" steel already shaped to cut patterns. For example, small dies used to cut threads on water pipe wear out periodically, are discarded, and replaced. These small dies will emboss a series of parallel lines. Bolts and screws also can form the basis of patterns conceived by young minds. Leather-working tools are conveniently shaped and although intended, for example, to perforate a leather wallet for lacing will nicely cut a series of slots in a small ornament. Similar to one leather working tool, a dressmaker's pattern tracer indents the shiny ornaments quickly, easily, and perfectly.

Many Mexican ornaments are three dimensional. Use a single-edge razor blade or a razor blade held in a holder to cut the aluminum litho plate. The secret in cutting this aluminum is to make a single cut, guided by a straight edge. Then flex the aluminum, which then breaks cleanly. One lovely ornament was made from a rectangular piece of aluminum. Thirty-six long cuts each 1/4 inch apart were made, leaving an uncut border on the four edges. Then each of the 36 pieces was flexed free. The cut rectangle was bent to makea tube, which was punched with a paper punch and riveted with an 89-cent dressmaker's riveter. The two open ends of the cylinder were pressed toward each other and the 36 pieces bent gracefully outward, forming a lovely shape. Two small, short pieces were then riveted to the inside of the cylinder, permanently holding this shape.

Patterns

Cookie cutters come in a variety of shapes, including stars and sleighs and other Christmas figures. Depending upon the scissors available, select shapes with many straight line cuts, like stars, for example. Crescent moons with smiling faces also prove easy to cut. The whole activity can be geared toward encouraging children to suggest unlikely tools and shapes. Children will find that a nicely cut-out pattern, embossed and painted, can be mounted on a background of colored cardboard to make a

Christmas greeting card that will never be forgotten since the recipient can remove the ornament from the card to hang on his tree each year. Spread a paper clip apart to make a hook, then insert it into a hole pierced into the top of the ornament. Painting comes last and gives the crowning touch.

Paint

The most challenging problem faced in creating Mexican ornaments was finding brightly colored paint that would yield the transparent, almost watercolor effect found on those ornaments made in Mexico. Different approaches will produce lovely results. Model airplane "dope" is available in very inexpensive small bottles (which many children may already have at home) and is fast drying. Select at first the "metallic" colors, which are more transparent. Use small brushes or use Q-tips for applying the paint or removing mistakes with thinner. Thinner or nail polish thinner may also be used to remove the lines of printing from the aluminum sheets, although automotive brake fluid remarkably removes the printing residue instantly. It should be used by adults and not young children, though.

Red nail polish yields one of the key Christmas colors. Nail polish offers many advantages: high quality, fast drying, and a built-in, excellent brush. To create your own colors, add plastic dyes to clear nail polish. Available nation-wide, at American Handicraft stores, the dyes used to tint casting plastic enable you to create just the colors you want with precise control over color hue and transparency. Five to ten drops of "transparent" color dye will tint a bottle of clear nail polish. American Handicraft also sells a "glass stain" with vivid, transparent colors. Apply the paint sparingly here and there. Frequently the Mexican artists apply a drop of color to areas outlined by punch marks such as eyes or buttons. Sometimes, however, they color whole areas. They seldom color the entire ornament, relying upon the contrast between the silvery metal and the transparent brilliance of the paint for a decorative effect.

Identification Stamp

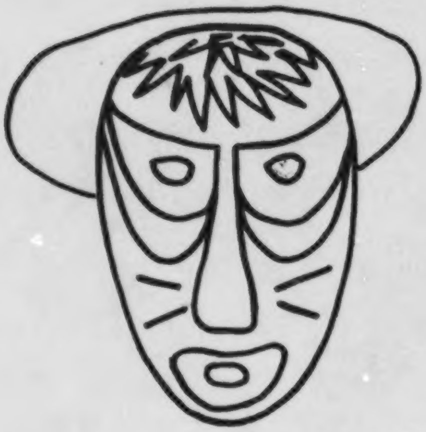
Authentic Mexican ornaments often bear a stamp of origin such as "México." You may wish to identify the origin of your ornaments, perhaps by the name or abbreviation of the school or the year they were made, for example. A typewriter repairman may offer you a few typewriter letters (the smaller the better) which either you or he can solder together, attached to a foot or so of heavy copper, house electrical wire. Ask the repairman to grind off the upper case letter of the type after they have been soldered together. It's best to start with no more than a couple of letters. This steel type is extremely strong and durable. This identification stamp will prove most helpful if you decide to use this technique as a fund-raiser.

BEST COPY AVAILABLE

A Fund-Raiser

Carefully made, these delightful Christmas tree ornaments will be sought after and prized by many people. You will probably find eager customers delighted to purchase one or more of these ornaments for $1 or $2 each. It seems entirely possible that a classroom could sell hundreds to raise funds for a worthy project. The children would probably set high standards of workmanship before they released a Mexican ornament with their own stamp on it.

Above all, making ornaments for a bicultural Christmas tree should be a delightful activity for the children that calls attention to some differences in cultures but that helps them create something beautiful that reflects their own imaginations.



BRAZILIAN CARNIVAL MASKS

by Maria Garza

The world-reknowned carnival in Río de Janeiro was first celebrated in 1840. Carnival is the traditional Christian period of feasting and merry-making immediately preceding Lent, a time for penance. The citizens of Río begin preparing for carnival months in advance. Though competition for best costume and mask is keen, even the poorest people put together some type of costume and make their own stunning masks.

Below are the instructions for making both a simple (A) and a more complex (B) mask. (A) is better suited for younger children. Here are some other suggestions:

1. Have your students research and discuss the carnival.
2. Is there anything similar in the United States?
3. Explain what Lent is and why it is preceded by festivities.
4. Plan a mini-carnival for your classes and have every student express his/her creativity by making his or her own mask.

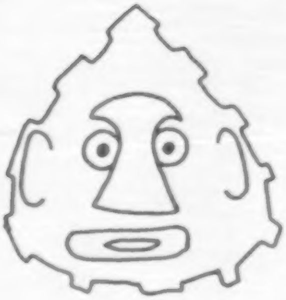
Materials Needed:

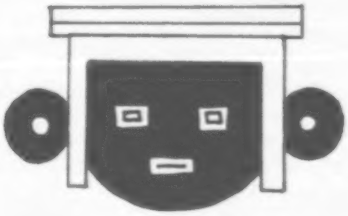
A. paper bags
colors
construction paper
glue
scissors
magic markers (optional)
string

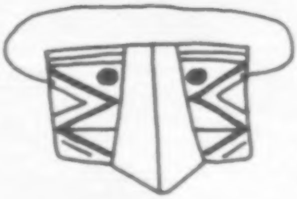
B. round balloons
newspapers
wheat or flour paste
scissors
tempera paints
cardboard
string

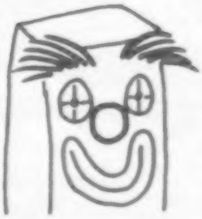
Instructions:

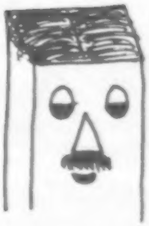
A.
1. Every student is given his own paper bag or construction paper with which to make his mask.
2. Provide colors, construction paper, glue, scissors, and magic markers and have the students create their own mask personalities. See examples.
3. If mask is not placed over the head, cut two small holes on either side of the face and attach string to hold mask in place.





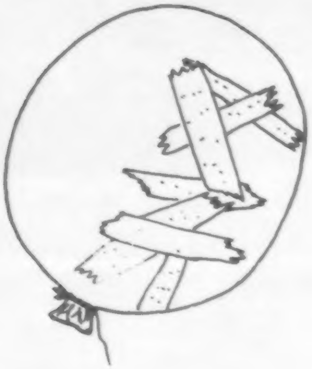




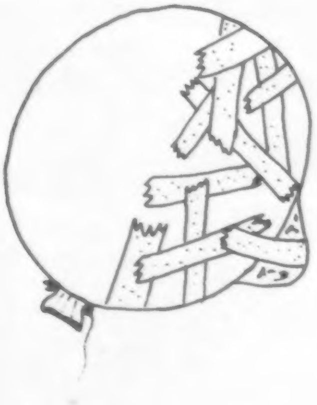


B. 1. Blow up balloons (the round type).

2. Tear strips of newspaper and use either wheat or flour paste and place the strips over half of the balloon. Put at least 5 layers on the balloon.



3. Wad a piece of newspaper into a small ball and shape a nose for the mask.



4. Let the mask dry COMPLETELY (overnight would be best). Pop the balloon and then with scissors cut eyes and smooth over the edges of the mask.

5. Paint the masks using tempera paints. If you wish, use glue to attach fake fur, yarn, cotton, etc. to make hair and eyebrows. See examples.

CRAYON ETCHING

by Irene Fernandez*

*Developed by Irene Fernandez for Region XIII Education Service Center

This activity may be used in a variety of ways. Students may draw map outlines, print slogans or mottos, and sketch historical figures using this technique.

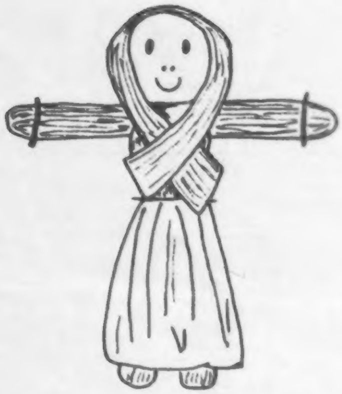
Supplies:

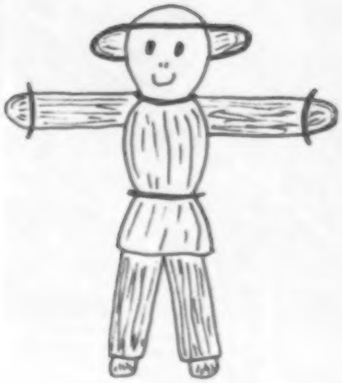
1. Wax crayons
2. Drawing paper (white or manila)
3. Scraping tool (scissors, stick, hairpin, comb, nail, nail file, etc.)

Procedure:

1. Cover the entire surface of the paper with a heavy coat of bright colored crayons in either a free or a planned design. Avoid using dark colors. The heavier the colors are applied the better the final result. No definite drawing or design is necessary at this point.
2. Crayon over the bright-colored crayoned surface with black, violet, or any dark color, until no original color shows.
3. Having a definite design or drawing in mind, scratch or scrape through the dark surface exposing the color or colors beneath.

CORN HUSK DOLLS





by Minnette Bautista and Juanita Lopez

Corn husk dolls can be found throughout much of Mexico and Central America.

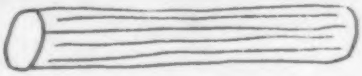
Supplies Needed:

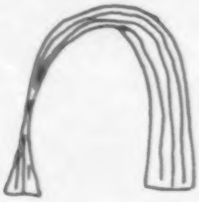
- corn husks
- crayons or magic markers or paint
- pan filled with warm water

Instructions:

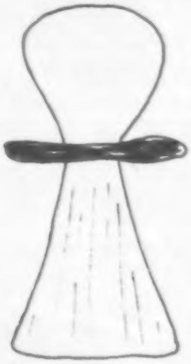
1. Soak five husks in warm water for approximately five minutes. Corn husks should be about four to five inches each.

2. Take one husk and fold in a cylinder shape and then fold in half. This shapes the head and body.

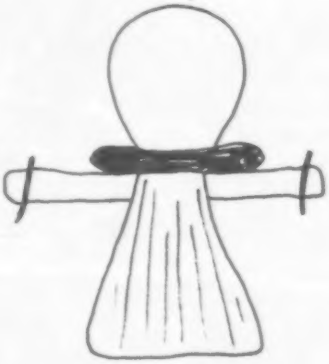




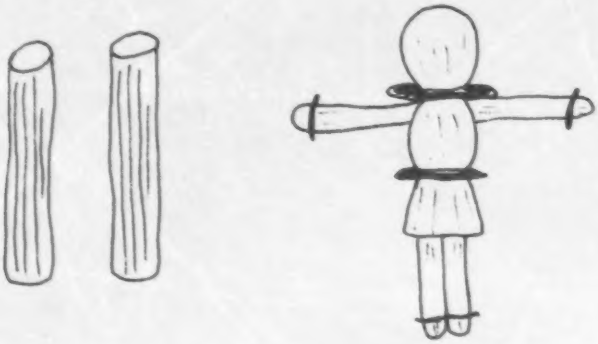
3. Tie a piece of husk around the top at the fold about 1/2 an inch down to form the head.



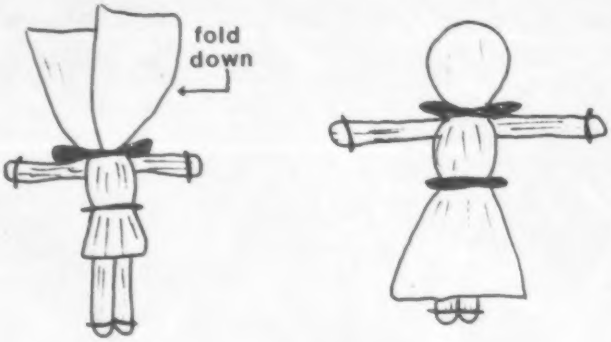
4. Roll one husk in cylinder shape and push through under the neck to form arms. Tie at ends of arms to form hands and prevent from raveling.



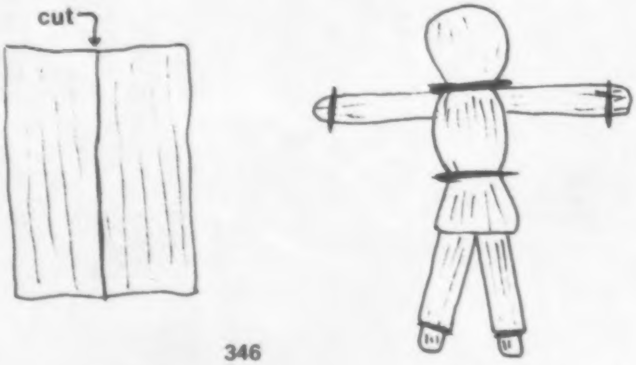
5. Roll two more husks in a cylinder shape. Push under fold up to the arms. These form the legs. Tie at waist to prevent legs from falling out.



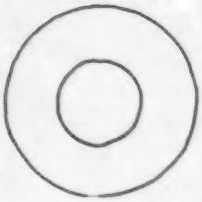
6. To form the dress take largest husk and cut in half. Place one upside down at the neck in front of the face and behind, tie at neck and then fold over. Tie the husks at the waist.



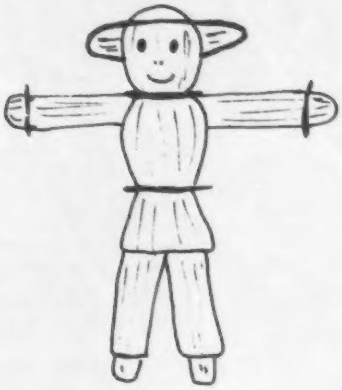
7. To form a shirt, use the same procedure as the dress except cut the husks shorter. Tie the shirt at the waist also. To form pants take one husk and cut in half lengthwise. Wrap one piece around each leg and then tie at the waist. Tie at the bottom of each leg to form feet and prevent from raveling.

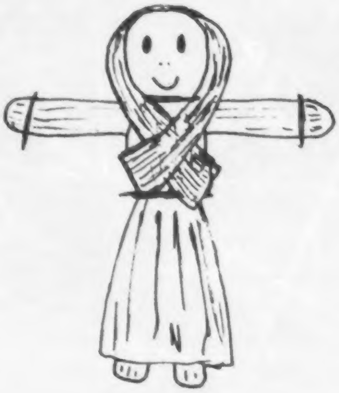


8. Allow the husks to dry approximately 30 minutes and then draw on the face.
9. If desired, and you have a sixth husk, you can form a hat by cutting out a circle and then cutting out the center to fit over the top of the head. A portion of the head should stick out. You may form a shawl by simply draping half a husk around the doll and pinning at the neck.



hat





DOUGH FIGURES

Small figures or dolls made of dough are fairly common in many parts of Latin America. Your students will enjoy working with dough, preparing and painting the finished product. Library research will yield endless models of regional costumes (for dolls) and even animals such as the llama shown on the next page.

Dough figures of Latin America are made with flour and sugar. But flour and salt produce the same results for less money. The only outside work is baking and, it is hoped, the homemaking department will be generous and share its appliances for your project.

Dough

4 cups flour
1 cup salt
1 1/2 cups warm (to the wrist) water

Mix the flour and salt thoroughly. Add the water, and mix well. Knead dough without adding any additional flour for at least 5 to 10 minutes.

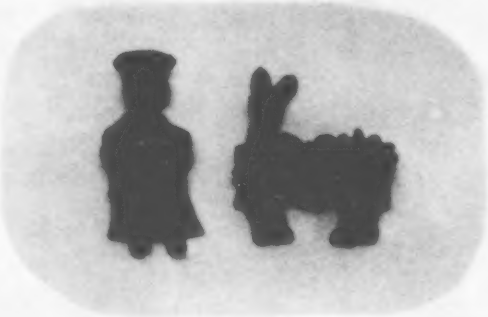
While shaping the figures, keep unused dough covered with plastic wrap to prevent formation of crust. The dough cannot be stored, and it is difficult to make in smaller amounts.

Shaping each part of a figure is what gives it depth and character. Strands of hair can be made by pressing dough through a garlic press. Major parts of the figures are molded by hand. A pointless ball-point pen can be used in shaping details such as tiny buttons, eyes or flowers.

After the figures are "dressed," they are baked on aluminum foil in a 300-degree F. oven. Baking time varies from 20 minutes for small figures to an hour for larger ones. When they feel completely hard to the touch, they are done.

After the figures have cooled, they may be painted with custom-blended inks, watercolors, and acrylics. Three to five minutes more in a warm oven dries the painted figures for multiple coats of polyurethane. If desired, they may then be mounted on stained pine boards, felt backing, or hooks for hanging.

Recipe and instructions are from "Dough People March From Artist's Oven" by June Bibb which appeared in The Christian Science Monitor 12/29/75. It was reprinted by permission from The Christian Science Monitor. c 1975 The Christian Science Publishing Society. All rights reserved.



INDIAN CEREMONIAL COSTUMES OF HIGHLAND GUATEMALA

courtesy of Laguna Gloria Art Museum, Austin, Texas

In Guatemala, a small country south of Mexico, one half the population is Indian and still speaks Indian languages. Tradition and crafts have survived from pre-Columbian times with little change. Each village has its own costumes and it is still possible to tell which village an Indian comes from by the clothes he wears.

Some words to remember:

1. huipil - blouse, ceremonial costume for women. Sometimes used for weddings.
2. falda, refajo, or corte - wraparound skirt woven on a foot loom
3. faja - woven belt
4. tzut - head covering
5. perraje - shawl
6. servilleta - napkin
7. capexii - outer garment for men
8. milpa - cornpatch, the heart of Indian farming

A wide array of colorful costumes have survived from ancient times. Art is an everyday part of living in Guatemala.

Designs are made by loom weaving, finger weaving, embroidery, and appliqué. Some are achieved by tie-dyeing the threads before weaving.

Three kinds of looms are used:

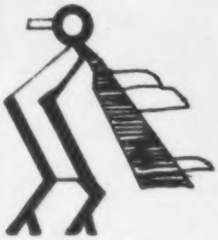
1. back strap loom - used by women to make strips of cloth not over 24 inches wide that are used for huipiles.
2. foot loom - usually operated by men to make wide lengths of cloth.
3. belt loom - makes narrow strips for belts and head ribbons.

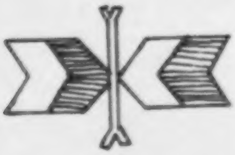
A NOTE: The particularly interesting thing about the Guatemalan clothing is that many Guatemalan Indians continue to use "traditional" costumes (the women show a high tendency to retain traditional elements of clothing) as their everyday clothing. Before the recent commercial production of huipiles (women's blouses) and cortes (women's skirts) on foot looms, nearly each Indian community used designs and color combinations that were unique to their geographic area. This made it possible to determine the community of an Indian solely on the basis of his or her clothing. To a degree this is still the case, although regional differences are blurring as the Indians are buying ready-made clothes having patterns and colors they prefer rather than the clothes that are traditional to their area. If you travel to Guatemala tomorrow you will still be able to see a great variety of colors and designs used in the clothing that the Indians are wearing as they go about the activities of their daily living. When you make huipiles with your class, encourage the students to use many colors and patterns -- for these are what make Guatemalan clothing unique and delightful to this day.

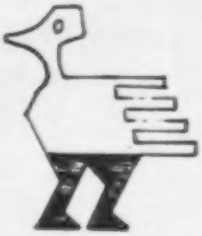
Susan E. Potter

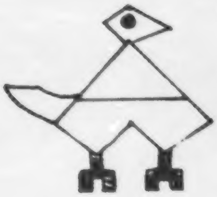
Here are some of the symbols found on Guatemalan textiles:

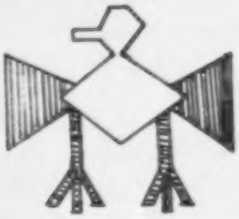
Bird motifs:



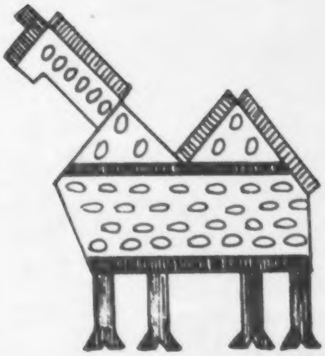


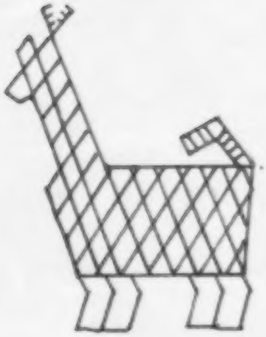




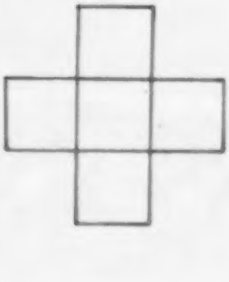


Animal motifs:

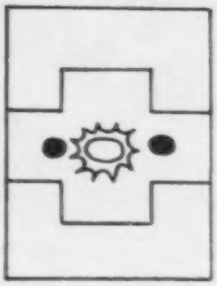




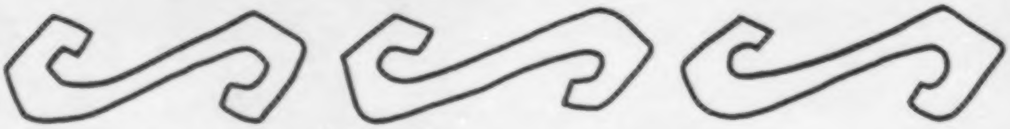
Mayan cross:
- four winds
- four compass points
- four sides of the milpa



Huipil: (say - whee péel)
the yolk is in the form of a cross. The neck, encircled by points, symbolizes the sun. The appliquéd circles on the shoulders are phases of the moon.

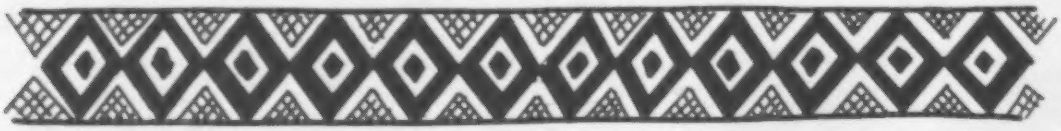


An S lying on its side represents a worm or snake -- a bringer of good tidings.



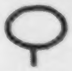
Lightning: (fertility)

A puzzle for you: what do you think this design motif represents?

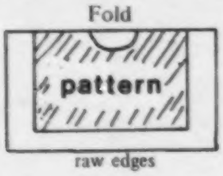


To Make A Guatemalan Huipil

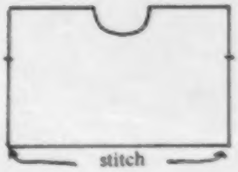
1. Depending on your height, you will need 1 to 1 1/4 yard of 36" or 45" fabric.
2. Use light-weight solid-colored cotton.
3. Cut a pattern from newspaper making the neck shape:

   You may add a slit at the front so it will slip over your head easily: 

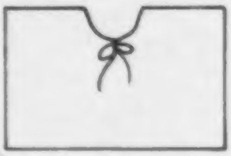
4. Adjust your pattern until you have it just right. The huipil should come down almost to your hips. Its sleeves should hit midway between your shoulder and elbow.
5. Place the pattern on the folded fabric with the neck at the fold, and cut out without cutting the slit:



6. Remove the pattern. Open the fabric out flat in a single layer. If you want a slit, cut it just in front.
7. Hem all the way around, bottom and sides.
8. Fold together. Stitch up sides from the bottom to fit YOU, leaving openings for your arms:



9. Turn under fabric around the neck and decorate with fancy stitches using colorful embroidery thread.
10. Attach ties made of braided thread or yarn to the slit opening:



11. Decorate around neck and edges or tops of sleeves using motifs from your motif sheet. Appliqué or embroider or use a combination of both. You might add rickrack that looks like the lightning motif.

12. You might think that your huipil doesn't fit because it is so loose and bulky, especially under the arms and around the waist--but this is the way they are supposed to fit.

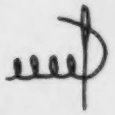
To Make A Guatemalan Picture

Use your motif sheet for patterns. Glue your motif sheet onto thin cardboard and cut out the motifs. Now you can place the pattern on paper or fabric and trace or cut around the edges.

1. Trace around your motif patterns on a piece of paper. Decorate your motifs with bright crayons. Think of patterns the stitches made:

   XXX ccc ///

2. Cut motifs from bright construction paper. Use colors the Guatemalans like. Glue them on a sheet of paper of another color. If you wish, decorate them with crayons or colored pencils to imitate needlework. You might glue pieces of bright thread or yarn on your motifs.
3. Cut your motifs from bright bits of fabric and glue them on a piece of fabric you use for background. You might prefer to use pieces of colored iron-on fabric, and iron your motifs on your picture. You can decorate your motifs with needlework. Perhaps you would prefer to sew your design rather than glue it. Here is a simple stitch:



4. If you like to embroider, use the motifs for a design pattern. Use stitches you have learned or made up.
5. Create your own motifs. What is important in YOUR life? Guatemalans decorate their clothes with symbols of things important in their lives.

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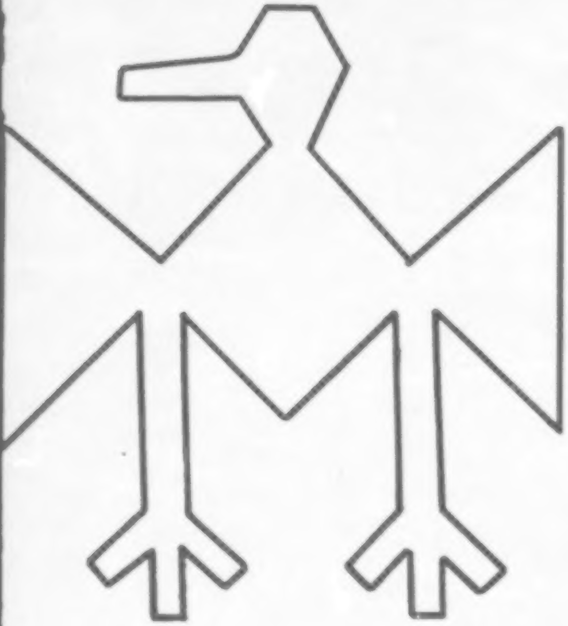
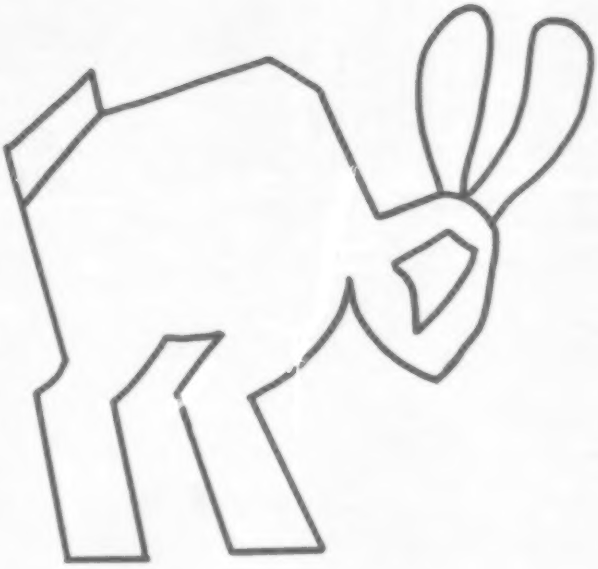
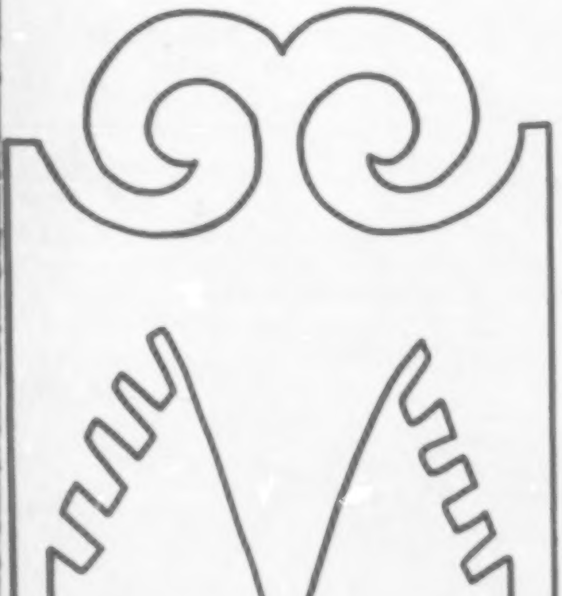
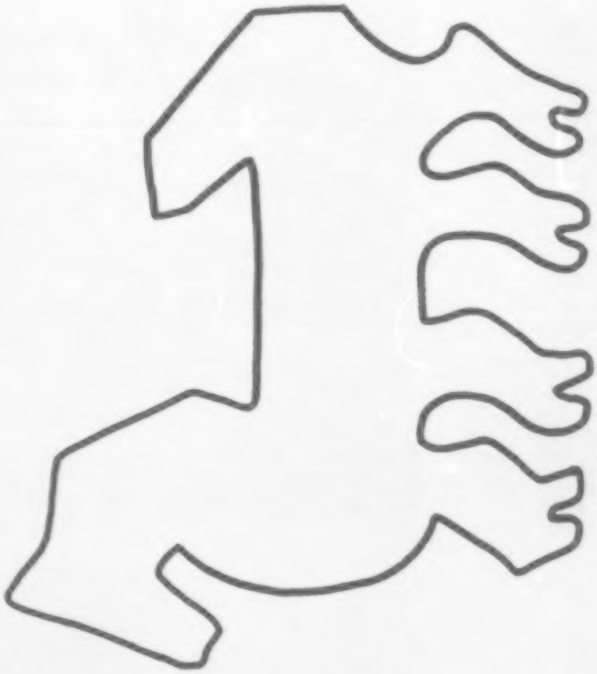
Cut figures on outline



CUT







LATIN AMERICAN CLOTH PAINTING

by Maria Garza

By using fabric paints, which are available at a minimal cost in most department and craft stores, your students may simulate Latin American artistry through cloth paintings. Several stylized illustrations are given as patterns. The designs may be painted on blouses, shirts, jackets, handkerchiefs, book bags, etc. (Obtain parental permission before beginning project.)

The first pattern is the quetzal (Illustration I), which is to Guatemala what the eagle is to the United States: a national symbol. You will rarely see a quetzal in a zoo or a cage because they will not live long in captivity. Like the eagle, they are happiest when they are free.

The feathers of this beautiful bird were used by Indian royalty and priests as symbols of majesty in their ceremonial headdresses and costumes. This colorful bird has a bright green crest, crimson belly and royal blue tailfeathers.

The second pattern is a stylized Indian rendition of a horse (Illustration II). Horses are not native to the Western Hemisphere. They were introduced in the 1500s by the Spaniards. To the Indian, a man riding on a horse was *one* being (either a god or a demon).

The other illustrations are general Latin American motifs (Illustration III).

Materials:

1. fabric paints and brushes
2. material to be painted: washable cotton, sail or kettle cloth, muslin, calico, chambray, denim, gingham. Double knits or man made fabrics are *not* suitable. The article should be washed before painting to avoid sizing.
3. dressmakers carbon (sewing tracing paper)

ILLUSTRATION: Hand design from *Pre-Hispanic Mexican Stamp Designs* by Frederick V. Field and published by Dover Publications, Inc., 180 Varick Street, New York, N.Y. 10014.

4. tracing wheel or sharp pointed object
5. white vinegar
6. towel and iron
7. newspaper and paper bags

Instructions:

1. Lay a few newspapers with a cut out portion of a paper bag on top of working surface. This will absorb excess paint and help hold fabric to surface.
2. Smooth out the article to be painted on the working area. Using tracing paper (try to use paper that is the same color as the material to be painted), trace the pattern onto the material. A tracing wheel or any sharp pointed object will suffice.
3. Using fabric paints, paint the design on the material. Let dry completely.
4. Moisten a towel with a solution of half white vinegar and half water. Place towel over dry painted material and iron. Iron should not be too hot. This will set in the colors.

Caring for painted articles:

Painted articles should be washed separately the first time. Subsequent washings may be done either by hand or machine, using warm water and a mild detergent. DO NOT USE BLEACH. If the painting fades after numerous washings a touch up with fabric paints will make it as good as new.

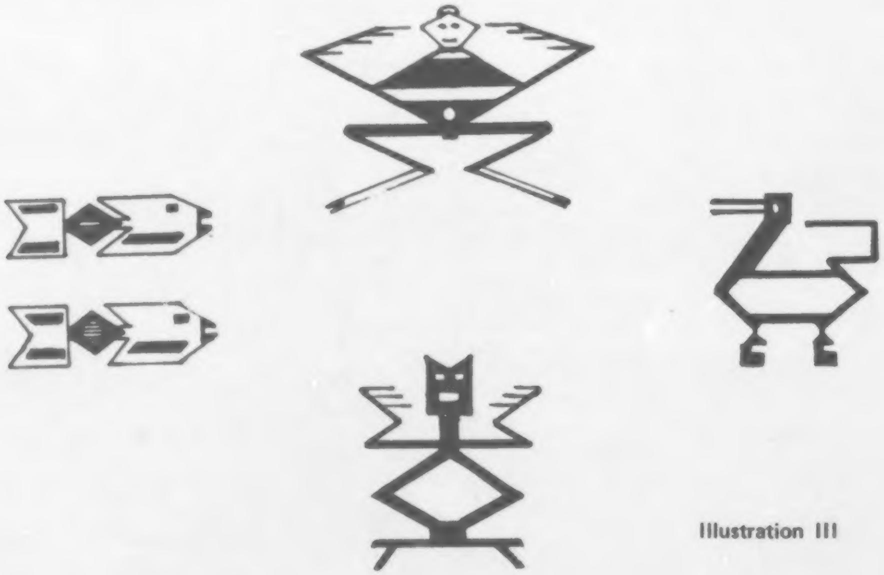


Illustration III

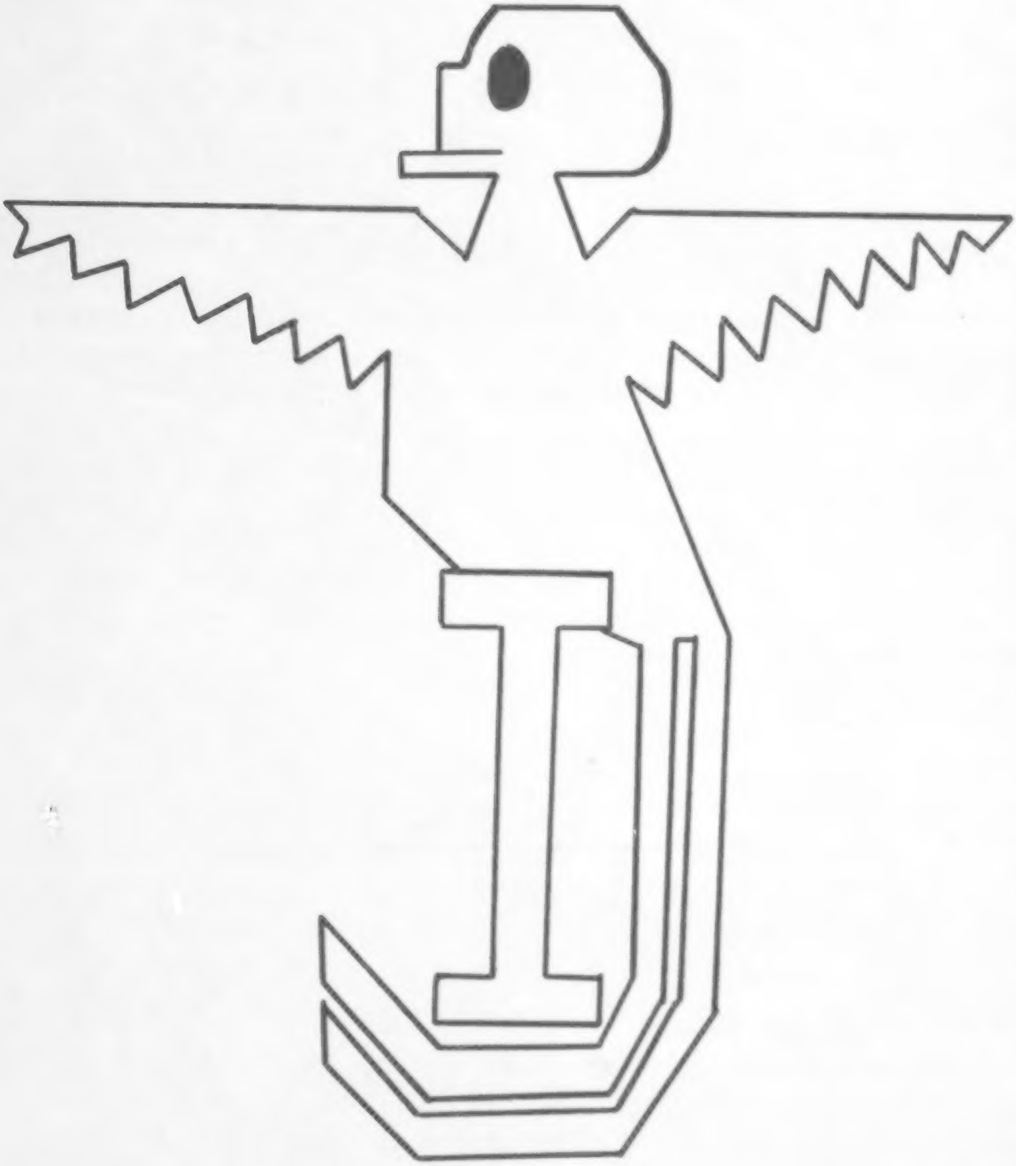


Illustration I

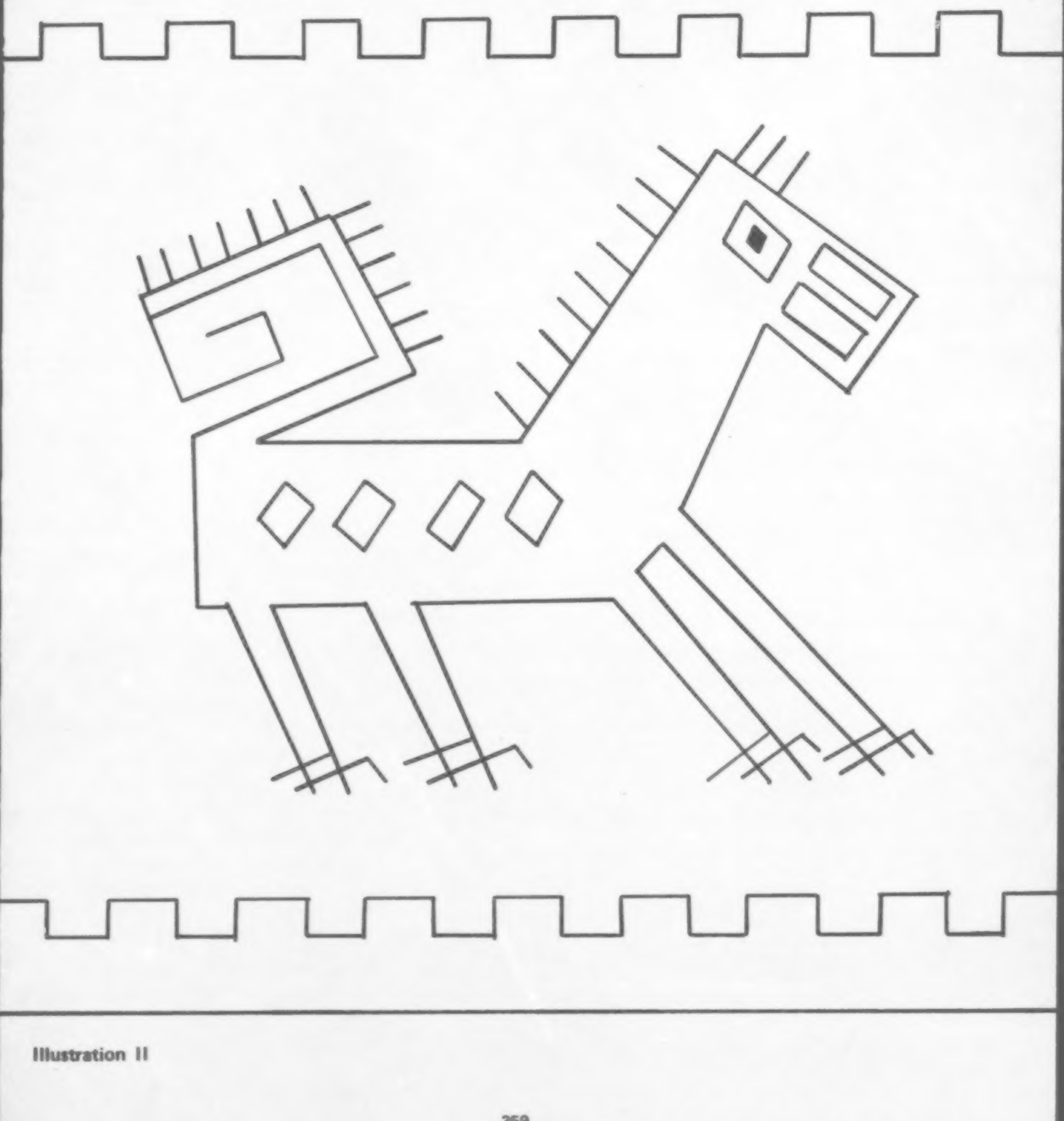
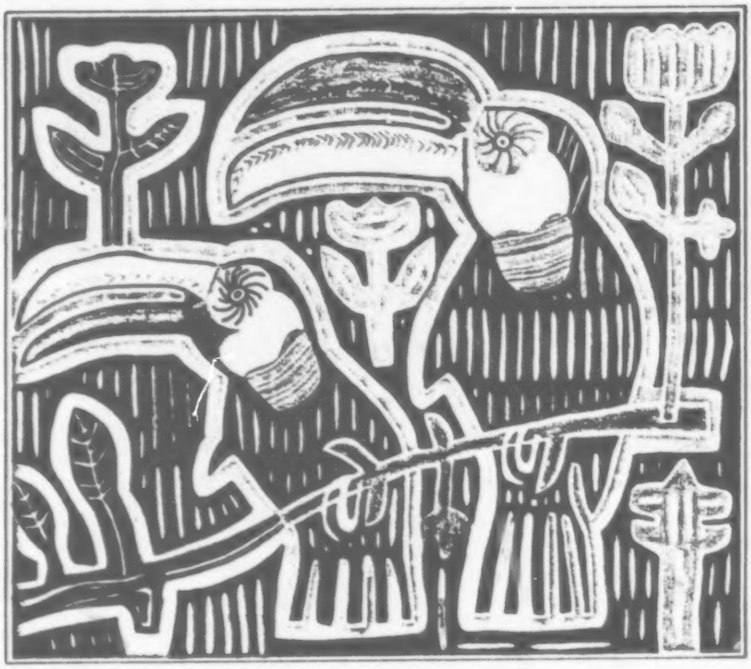


Illustration II



MOLAS

by Maria Garza

The Cuna Indians of the San Blas Islands off the coast of Panama have contributed a unique art form to the rest of the world -- the mola. A mola was originally a suit, or a dress, but today it is primarily manifested in women's blouses or wall hangings. In essence, a mola is a beautiful and intricate reverse appliqué featuring an inlay technique that can vary in thickness from two to four layers of materials. Bright colors such as red, yellow, and orange are the predominant favorites for molas. The background is usually a darker color, such as dark blue, green, or black. The most common stitches are the hem, or blind stitch, used for joining layers of materials, and the running and chain stitches, used to illustrate details such as eyes and mouths.

Woman's Day (1966) in "A Fascinating Craft From Panama Reverse Appliqué," describes the mola technique:

> Conventional appliqué is usually done by cutting under the raw edges to the shapes and then sewing them to another, larger piece of fabric to form a complete design. But the Cuna women work in reverse. They take several pieces of cotton fabric of different colors and baste them together along the outer edges; then working from the top layer down they cut through the various layers to

create fanciful designs. As the shapes are cut out, the edges of the openings created are turned under and sewn to the fabric underneath. The color that shows through the openings depends on the number of layers which are cut through a particular place.[1]

It is ironic to note that in the 1920s local government leaders sought to abolish the mola. They felt it more progressive to have the women of the islands adopt plain dresses. While there was no organized resistance against this, many women chose to ignore the rule. The mola endured.

All grade levels of children can participate in making molas. Younger children can make molas using colored construction paper, burlap, or felt by pasting the different layers of materials used. Designs can also be kept simple. Fish, worms, butterflies, flowers, birds, etc. are suitable for elementary students.

Junior and senior high school students may be challenged by using more intricate designs and sewing, instead of pasting, their mola. Jorge Enciso's Design Motifs of Ancient Mexico offers a wide variety of prints that can be used as designs. The students may even wish to use a more personal design. Modern Cuna women use motifs taken from day-to-day living. Molas featuring everything from religious ceremonies to a can of sardines, complete with wording and illustrations, are reflective of Cuna daily life.

Materials

several colors of construction paper or fabric	scissors
needle and thread	glue

Instructions

1. Students choose their design and draw it on scratch paper.
2. Have the students decide on the size of their mola. The traditional size measures 16" by 24". It would be wise not to make them any larger. Younger children will work best with small molas.
3. Four colors to work with is the most desirable number. Two should be the full length of the mola. Younger children may insert pieces of the other two colors into the molas.
4. "Draw the central motif on the top layer of paper or fabric. Draw around it again, leaving 1/4 inch between the lines. When cut, this will reveal the second layer. Cut other designs in the top layer. Insert third and fourth colors between top and bottom layers."[2]
5. If the mola is to be sewn, turn back the edges and sew them down using a (a) hem or blind stitch. When illustrating details such as eyes or mouth use a

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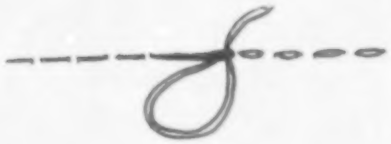
[1] Anonymous. "Reverse Appliqué." Woman's Day, May 1966, pp. 33, 97.

[2] Trece, Mary Beth, Lawrence High School, Lawrence, Kansas, Learning About Latin America. Quarter Course Teaching Unit for Secondary School Classes, "Activity - Mola Making."

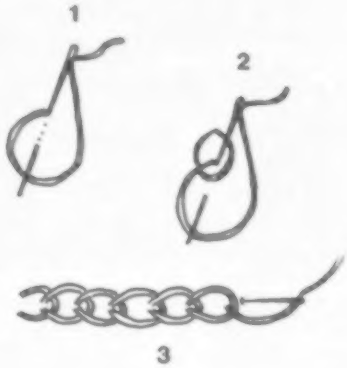
(b) chain or (c) running stitch.

a) The hem or blind stitch - a regular sewing stitch. Bring the needle up through the background cloth, catching only the edge of the cloth to be appliquéd. Re-insert the needle close to the same point in order to keep the surface thread as invisible as possible. Continue in the same manner.

c) The running stitch



b) The chain stitch



Sources

Periodicals:

National Geographic, August 1974	Smithsonian, November 1975
Américas, April 1973	Woman's Day, May 1966

Books:

Chaves, Enrique. About Molas. The Florida State University Isthmian Anthropology Society: Panama Canal Press, 1969.

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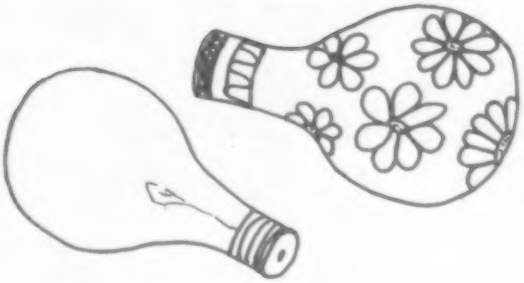
MOLA ILLUSTRATION: From Panama's Position: From the Threshold To the Present, 1973 edition, published by the Asociación Panameña de Relaciones Internacionales of the Republic of Panama.

MARACAS

by Irene Fernandez*



Maracas are musical instruments whose origen is derived from the Taíno and African indigenous elements of Puerto Rico. While Puerto Rican maracas were originally made from gourds, a similar musical effect can be produced with more common materials.

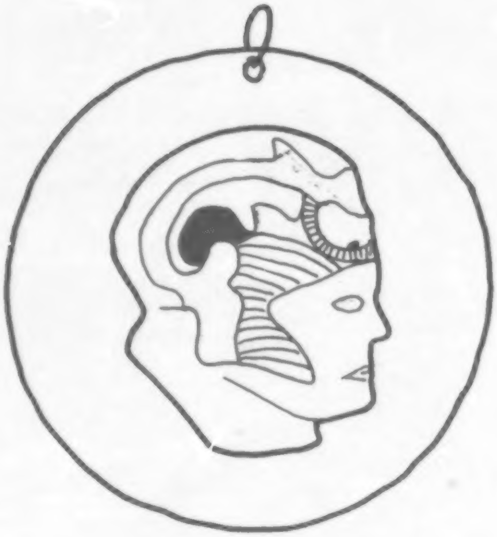
Materials:

1.	burned-out light bulb	2.	paper towels
3.	newspapers	4.	glue

Instructions:

1. Cover a burned-out light bulb with wet strips of paper toweling.
2. Cover this with more strips dipped in glue.
3. Let the next layer be newspaper so you can be sure that the entire surface is covered.
4. Continue adding layers alternating the toweling and newspaper until about six layers have been put on.
5. The last layer should be toweling so as to give it a better painting surface.
6. When dry, decorate as desired -- poster paint, crayon, lacquer, or enamel may be used.
7. Break the bulb by tapping sharply on a solid surface. The broken glass makes the rattling sound.

*Developed by Irene Fernandez for Region XIII Education Service Center



METAL MASK RELIEFS

"The artwork done before the arrival of Christopher Columbus is known as pre-Columbian art. The pre-Columbian craftsmen of Panama and Peru made beautiful relief masks, pictures, and jewelry from thin sheets of gold. A relief is a design that is raised from the background. The early craftsmen of Peru and Panama used gold for their relief designs because it was soft and easily worked. It had no monetary value because there was so much of it. It was in Peru that sheet metal relief design, or repoussé, reached its height. Today, repoussé is a popular art form in many Latin American countries.

Craft stores sell thin sheets of copper and brass foil for repoussé work. Aluminum offset mat, used by printers, can easily and inexpensively be obtained. With this material your students can simulate the work done by Latin American craftsmen." (Comins, pp. 14-15)

Materials:

sheet of brass or copper foil 6" square or 6 x 8"	Scissors 1/2" plywood or stiff cardboard
fine-line felt-tip marker	ball-point pen
black acrylic paint	Black Magic glue

Instructions:

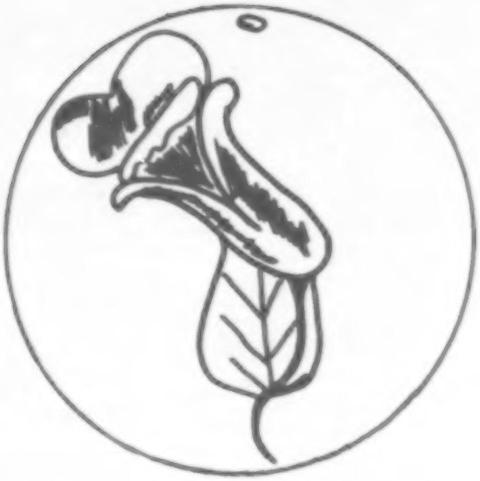
1. Make a sketch on scrap paper.
2. Smooth out the metal foil, then with the marker draw your design on the foil. (Don't worry about mistakes, this will be the reverse side of your picture.)
3. Place the mask on a thick pad of newspapers and press hard over the lines and areas you want to press out with a ball point pen. When you are through, turn your work over and your design will be raised from the background.
4. If you wish, mount the picture on plywood or cardboard. Use black acrylic paint on this and then glue your picture onto the frame.

Bibliography:

Comins, Jeremy. Latin American Crafts and their Cultural Backgrounds. New York: Lothrop, Lee & Shepard Co., 1974.

METAL OR CLAY CHILEAN PENDANT

by Maria Garza



The "Copihue" is the national flower of Chile. Copihues bloom in shades of vibrant red, delicate pink, and white. They grow wild from October to July. To poets, they are "the droplets of Indian blood, the bright blossoms of pain."[1]

Chilean Pendants

By using clay or lithoplate,[2] your students can make jewelry reflecting Chilean motifs (or any Latin American themes). Two examples are given here. Your students may obtain more designs or patterns by doing library research. Also, Jorge Enciso's Designs From Pre-Columbian Mexico, New York: Dover Publications, Inc., 1971, is a very good source for obtaining Latin American motifs.

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[1] Chile in Pictures. New York: Sterling Publishing Co., Inc., 1974. Visual Geography Series.

[2] Lithoplate - material used by printers in offset printing. See article on the bicultural Christmas tree ornaments by Mark Seng.

Metal Pendants

Materials:

lithoplate	scissors
brown tempera paint	brushes

any size lace, leather strip, or chain (for necklace)

Instructions:

1. Cut the lithoplate to desired pendant size. Don't worry about the edges, they will not cut the hands of your students.
2. Draw chosen design on a sheet of paper that is the same size as the pendant.
3. Lay the paper on top of the pendant and, using a ball-point pen, follow the lines of your design, pressing down firmly.
4. If desired, paint the pendant with watered-down tempera paint to give it an antique appearance.
5. Cut a small hole on the top of the pendant and insert lace, leather strip, or chain. A paper punch will be adequate for making the hole.

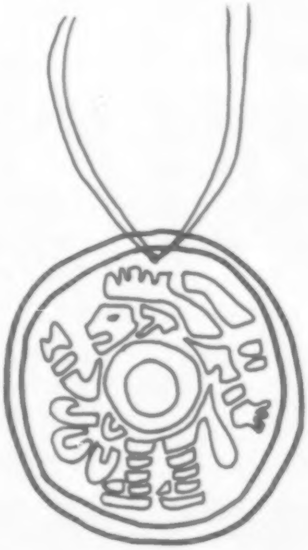
Clay Pendants

Materials:

small container lid	toothpick or pencil
rolling pin (optional)	lace, leather strip, or chain

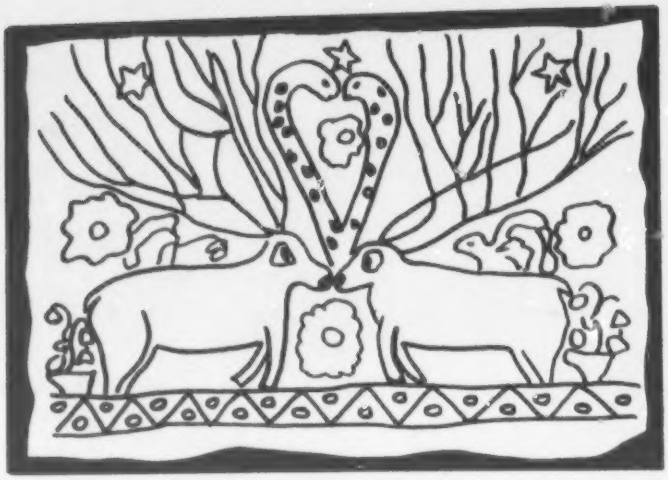
Instructions:

1. Roll out a piece of clay until it is about 1/4 inch thick.
2. Press lid cover down on clay and then remove circular form.
3. Using a pencil or toothpick, draw design onto clay.
4. Poke a hole in the upper part for attaching a chain.
5. Let clay harden completely before wearing pendant.



PAPER MAKING IN ANCIENT MEXICO

by Irene Fernandez*



In ancient Mexico, before the arrival of the Spaniards, paper made of bark played an important cultural role. According to ancient writers, great quantities of paper were used in religious ceremonies as offerings to the gods and for ornamenting idols in temples and palaces on certain feast days. Bark paper was also used in hieroglypic books, and the Codex Mendoza, one of the tribute books of Moctezuma II (1502-1520), identifies 42 centers of paper-making and it records that the cities of Amacoztitlán and Itzamatitlán paid a tribute of nearly one-half million sheets of paper every year.

Paper making still flourishes among natives of remote places, one of which is located in the northwestern part of the state of Veracruz and another on the borders of the states of Puebla and Hidalgo in a small Otomí village called San Pablito.

Paper-making in San Pablito is mass production. The men procure the necessary bark,and the women make the paper following a process that is essentially the same as the one used by the Aztecs. The process, although relatively simple, requires skill, patience, and experience in order to produce a high grade of paper. The paper is made from the inner bark of the mulberry tree and from a wild fig tree called amate. The bark with the bast or inner fibers is peeled from the trunk of the trees in the spring just before the rainy season.

The fibers are then removed from the outer bark by hand and washed in order to remove the milky sap, which the Otomies call leche (milk). The fibers are dried and stored if they are for future use. Otherwise, they are washed throughly and boiled in lime or ash water for several hours. When the fibers are soft, they are rinsed in cool, clean water, and then they are ready for use.

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*Developed by Irene Fernandez for Region XIII Education Service

While making the paper, the women place the strips of fiber in a wooden container of "batea" filled with water to keep them soft. The strips are divided into two or three parts and placed in a rectangular pattern on a smooth wooden board and pounded with a grooved beater until they are felted together into a sheet. The beater is usually made of stone, although the natives of Chicontepec use dried corncobs scorched in fire. The boards with the wet fibers are then set out in the sun to dry. Once dried, the paper is easily lifted off the board.

Until recently the paper made of bark was used only for witchcraft; the Otomíes sold it at their local market places. However, the increasing demands of artistics and decorators have encouraged the Otomíes to make longer sheets that are used for painting traditional designs* and sold throughout Mexico and in the United States.

*The motifs used in the paintings spring from everyday life, the beliefs and surroundings of the villages. Among these are double-headed mythical birds catching squirming snakes with their beaks: these have rain and earthly connotations. The loping graceful deer and insolent cocks symbolize virility and solar deities. Wild flowers and grotesque lizard-like creatures represent the earth and its mysterious power that transforms the kernel of corn into a golden harvest. (See the following page.)

Indian Bark Paintings:

Materials:

brown paper bags
black water color or black tempera
black felt tip markers
fluorescent tempera or ordinary tempera
paint brushes

Directions:

1. Cut or tear an 8" by 10" rectangle or a large enough piece of the bag with which you can work.
2. Soak the piece of paper in water.
3. Crumble and wring until dry.
4. Place the paper on a smooth surface and brush with watered-down black tempera.
5. Set paper out in the sun to dry.
6. Draw a design on the dried paper.
7. Paint the design with fluorescent tempera.
8. Outline the design with the black felt tip marker.

ZAFA – CASA

by Maria Garza

Comparable to the Pennsylvania Dutch Hex signs that appear on farm houses to ward off evil is the charming custom of the "Zafa-Casa" found in Peru.

Zafa-Casa are crosses that are placed on the roofs of new houses. In many of the smaller towns or villages the building of a home is a community effort. The completion of the home calls for a joyous celebration.

In Jauja, this ceremony is known as the Zafa-Casa or Cubrir la Casa (cover the house). The cross that is placed on the roof is the Zafa-Casa and the decorations on it are symbols of success and good fortune. A godfather (padrino) is responsible for having the iron cross built and the godmother (madrina) is the person in charge of placing the cross on the central wall of the completed house. Then the festivities begin.

Variations of the cross appear in many parts of Peru. It may be made of iron, wood, or steel. The decoration may vary according to the custom of the region. It may be adorned with flowers, ribbons, and colored yarn.

In some parts of Peru, Cuzco and Urcos, for example, it is the ahijados (godchildren) that bring the gift of the Zafa-Casa to the new home owners. In Urcos, especially, the Zafa-Casa also carries tiny bottles of holy water, wine and candy. The Zafa-Casas are unique reflections of Peruvian popular art.

Materials:

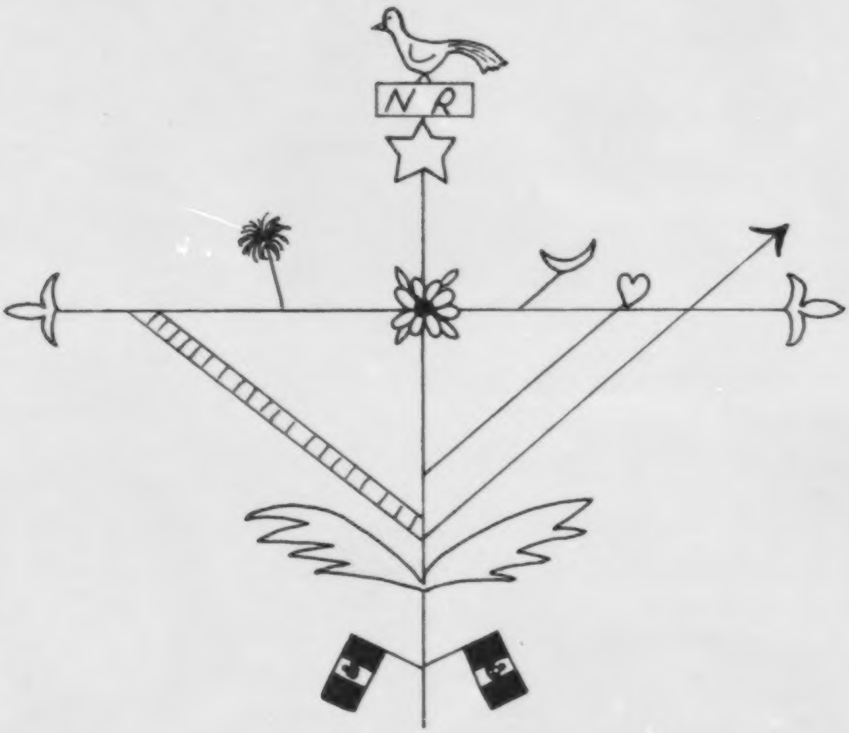
- 2 coat hangers
- wire cutters
- glue
- colored yarn or ribbon
- pliers
- toothpicks
- construction paper
- black electric tape

Instructions:

Open the coat hangers and cut two pieces of any desired length. The horizontal arm should be smaller than the vertical arm. Place them in a cross formation about 3" above the center. Fasten them with black electrical tape.

Have the students decorate their Zafa-Casa with construction paper in any way desired. Remember, the Zafa-Casa is meant to "cover the house," so the students should make symbols of what they want their home surrounded by. Extra wire may be added at other locations (see illustration). Small birds, butterflies, and flowers may be bought at a minimal cost and added to the Zafa-Casa if so desired.

After the Zafa-Casas have been made, have the students display them an explain their symbolism.



Castañeda León, Luisa. Arte Popular del Peru. Lima, Peru: Museo Nacional de la Cultura Peruana, 1971. pp. 19-20.

WEAVING

From the "Arts and Crafts" section of Information and Materials To Teach the Cultural Heritage of the Mexican American Child, 1976 edition, developed by Region XIII Education Service Center, Austin, Texas, and published by the Dissemination and Assessment Center for Bilingual Education.

One of the most important and oldest handicrafts of Mexico is weaving. It was probably begun thousands of years ago, together with agriculture.

At that time, all woven fabrics were made of the fibers from the cotton plants, cactus, and magueys, for wool was unknown before the conquest. Malacate was the name given the clay whorl that the spinning was done on. The weaving was done on a horizontal loom with one end tied to a post and the other on a belt encircling the waist of the weaver.

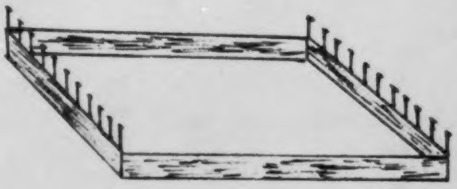
Even on this very simple loom, the weavers were able to make intricate designs. They learned how to make dyes by using insects, plants, and shells and along with the designs, they incorporated the use of feathers to create dazzling patterns.

It wasn't until after the 19th century, when the first textile mills were established, that the natives began using machine-made cotton. However, they still weave almost everything they use in wool so that today weaving is one of the most widespread handicrafts.

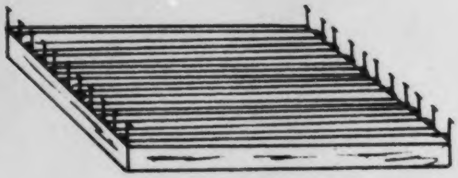
To make a simple loom you need:

cigar box	small nails
yarn	needle

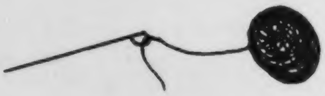
1. Place nails on two ends of cigar box (evenly spaced).



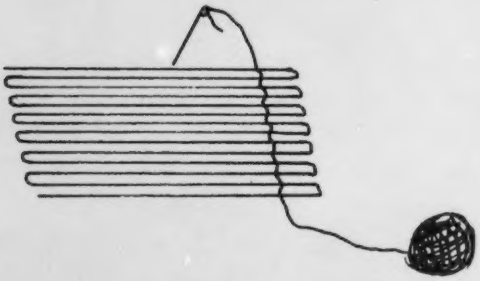
2. Take yarn and wind across the box and from nail to nail.



3. Make a needle out of wire and thread it.

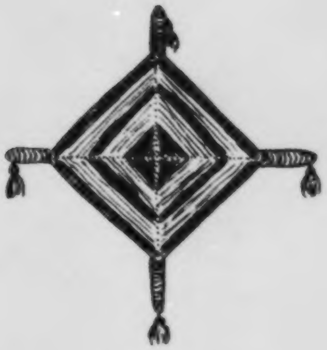


4. Push needle over and under the yarn going one way and over and under opposite threads coming back to the other way.



5. Push woven area together occasionally to keep the yarn close together.

ILLUSTRATION: Step pattern design from Design Motifs of Ancient Mexico by Jorge Enciso and published by Dover Publications, Inc., 180 Varick Street, New York, N.Y. 10014.



OJO DE DIOS

by Irene Fernandez*

A handcrafted folk art, the "ojo de dios" is the Spanish translation of the Huichol Indian world "sikuli" or "eye of god." It is the symbol of the power to see and understand unknown things, bringing wishes for good health, fortune, and long life. The ojos are messages of the warmth and hospitality of the Southwest and perpetual prayers that ask that the eye of the god petitioned rest on the maker or his property.

Since prehistoric time man has reached out to entities seeking blessings. The god's eye has been traced from advanced Egyptian civilizations to the primitive cave dwellers of America and has been found along with cave drawings and stone carvings. Many Indians of modern times have incorporated god's eyes into their religious ceremonies, believing that the ancient gods still have power. Although Christianity was introduced to the pueblos by Spanish friars in the 16th century, many homes have both a crucifix and an ojo de dios displayed, with some ojos being made with the center wrapped to form a cross.

There are many ways in which the ojo de dios is used. Parents of little children believe that small ojos worn in their hair will ward off spells and evil spirits. Braves of the Pima tribe of southern Arizona and Laguna tribe of westcentral New Mexico wear them as a part of their hairdressing. Crops will certainly be more plentiful if the rain god is pleased with the eye made for him and placed in the fields, and ponies will surely run faster with the blessings of the gods.

Colors also have special meaning when made into an ojo de dios, since certain gods have colors they favor. Shades of blue and turquoise are the choice of the rain god, green pleases the god of fertility, while yellow is for the sun god, Father Creator.

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*Developed by Irene Fernandez for Region XIII Education Service Center

Throughout, the god's eye design has remained basically the same. Only with modern times are variations now developing. It is usually composed of two crossed sticks wrapped with colorful yarns from the center outward in concentric rows to form a diamond pattern. This is done by going from arm to arm and around each in turn. The center can be made of black to form a pupil for the eye of the brightest color used to call attention to the center, or sometimes an open space is left in the center "to see through." Many times the center is shaped like a cross, combining Christianity with this ancient religious symbol.

God's eyes found in Egyptian tombs were similar to those made today. The centers were made of gold, yellow, or orange in the belief these colors were pleasing to Amen Ra, the Egyptian god of gods. Believed to be the oldest fetish of its kind in the Western Hemisphere, ojos de dios have been found in graves along the Ancon Valley in Peru believed to date back to pre-Columbian times. In some found in northwestern arizona the dates are placed as far back as 1150 to 1300 A.D. The god's eyes found in graves are thought to have been buried in the belief that they would guide the dead on their journey into another life.

A wealth of information about the ojo de dios comes from the Huichol Indians of northwestern Mexico. Much of their everyday living is still based on belief in the power of the god's eye. Although the ojo symbol goes back to the pre-Christian era of the Huichol Indians, it is now used as part of the design for their Christian cross. To them it is a symbol to protect, bless the home, and keep the evil spirts away. The villagers do not make their own, as many Pueblo Indians do, but consult a shaman, who is not a priest but a village member who has special training in the meaning of colors and the singing of songs to please the gods. He makes the eyes in a special ceremony for many occasions and after the birth of a child the father has a shaman make an eye for him on long sticks. The center is wrapped for a short distance (about ten inches) leaving the four ends of the stick bare. Each year on the child's birthday a small eye is made on it to win protection for the child until he is five years old.

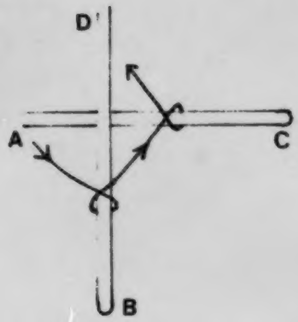
A tuft of cotton-like substance from the squash blossom was sometimes attached to the end of the "eye" to bring extra significance to the blessing. This has resulted in modern times to the attachment of a tassel of yarn on some of the finished products.

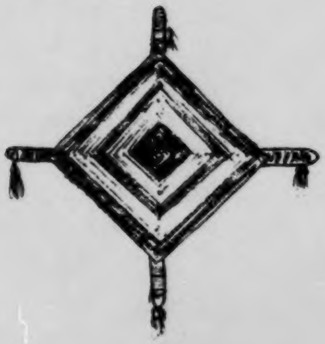
Ojos de dios are not just sticks and yarn, but have a history and meaning and even today are bright, cheerful wishes of good will.

Materials:

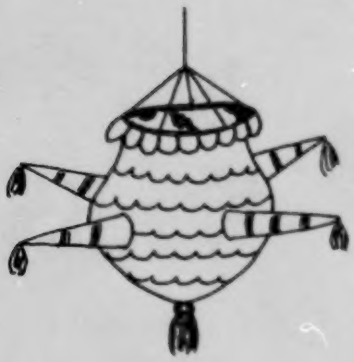
two sticks, one slightly longer than the other
colored yarn

Directions:





1. Tie the short (A-C) stick to the long (B-D) stick forming a cross. Use square lashing.
2. Tie one end of the colored yarn at the center of the crossed sticks.
3. Hold the stick in the left hand and with the right hand wind the yarn over B making a turn over the stick, go on to C, D, and A each time making a turn over the stick. Whenever A is reached, turn the whole frame over and wrap yarn again over B, C, and D from the opposite side. In this way the design will be the same on both sides. Continue winding until the "eye" is the right size and you want to change color.
4. Add the second, third, fourth or more colors in the same way, tying the end with a knot on A. If you wish, wrap the uncovered portion of each stick with yarn and tie at end.
5. Put a tassle on points A, B, C, and D close to the end of the stick.



THE PIÑATA

Spanish explorers brought the Christmas-time festivity of the piñata to the shores of Mexico over 400 years ago.

Although the piñata itself has undergone changes, the playing of the game has remained virtually the same.

The pot, filled with toys and gifts, is suspended by a rope at a height just above arm's reach of those who will play the game. The ceiling, a balcony, or the limb of a tree will do very well; it should be used with a pulley or be otherwise movable. Guests usually approach the activity with high anticipation, and it is important to allow ample "swinging room."

One guest, chosen by the party giver, is blindfolded and led to the spot beneath the piñata. There he is handed a broomstick, while the others are reminded to stand a safe distance away. An important trick is to give the piñata a big swing so that it will be more difficult to hit. The game can be enlivened even more by giving the person a few spins before sending him careening on his way toward the piñata.

The guest usually takes three swings at the piñata, while the group sings Happy Birthday or any other song appropriate to the celebration. If he is unsuccessful -- and the suspense is as exciting as the actual breaking -- he passes the stick and blindfold to the next guest and the game goes on until the piñata is broken. When the contents fall to the floor, a scrambling for the sweets begins.

"See the colored paper
tied around an earthen jar:

Text is from the "Arts and Crafts" section of Information and Materials To Teach the Cultural Heritage of the Mexican American Child, 1976 edition, developed by Tegion XIII Education Service Center and published by the Dissemination and Assessment Center for Bilingual Education.

"Piñata Instructions" are reprinted with the permission of the Pan-American Recreation Center of the City of Austin (Texas) Parks and Recreation Department.

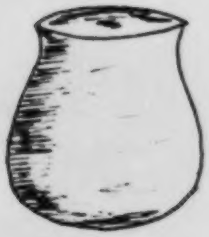
Piñata filled with candy
    and toys from the bazaar;
It hangs above your head,
    you take a stick to break it,
And scramble for the candy
    before the others take it."

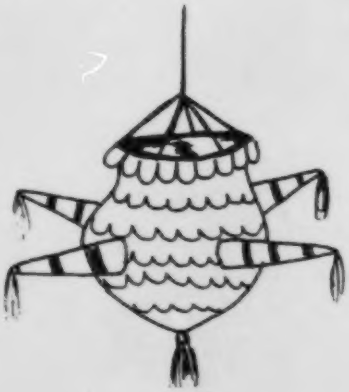
PIÑATA INSTRUCTIONS

Supplies needed for piñatas:

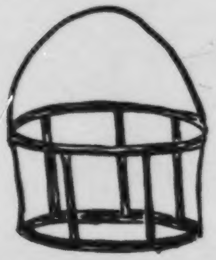
A. Wheat paste (mix with water to a medium thickness)
B. Newspaper (cut in 6 inch strips)
C. Tissue paper

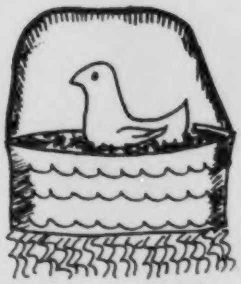
I. The traditional piñata is the clay pot covered with newspaper dipped in wheat paste. Any type of cone formed from newspaper may be attached for this type of piñata. Allow piñata to dry thoroughly and then cover with tissue paper. Cut tissue paper in strips and attach to end of cones with glue.



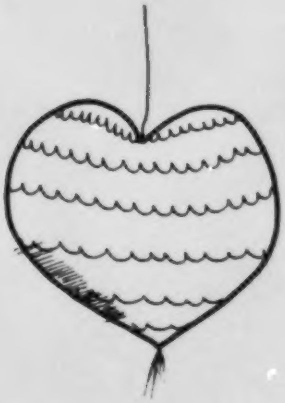


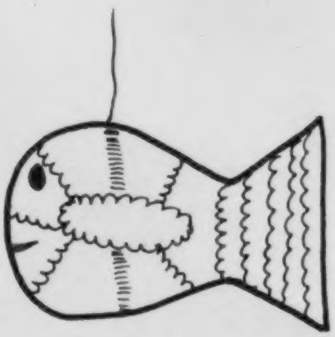
II. The most common piñata today is constructed with bamboo strips. This type is truly the most difficult. Soak cane strips until soft enough to work with. Form shape of piñata and tie with string at joints. To protect your hands from bamboo cane splinters, wear cotton gloves. Cover frame with newspaper strips dipped in wheat paste. Allow to dry and cover with tissue paper. Please note that when broken, the clay and bamboo types of piñata can be dangerous.



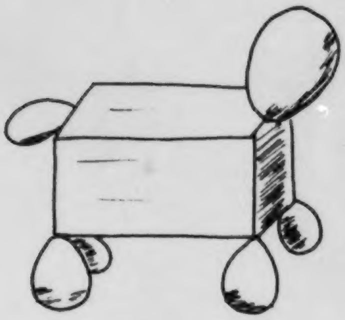


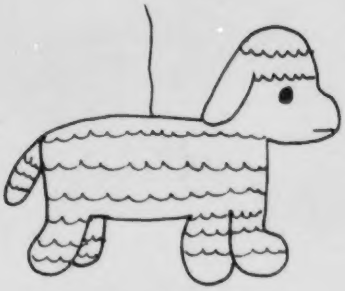
III. An Americanized version of the piñata can be constructed by cutting the design or shape from heavy paper. An example of heavy paper would be large grocery bags. Cut two exact designs and then tape the two together along the edge with masking tape. Leave a space open in your design to stuff in dry newspaper and then tape the opening shut. Cover your frame with newspaper dipped in wheat paste. Allow to dry; remove newspaper inside of piñata and then cover the piñata frame with tissue paper.





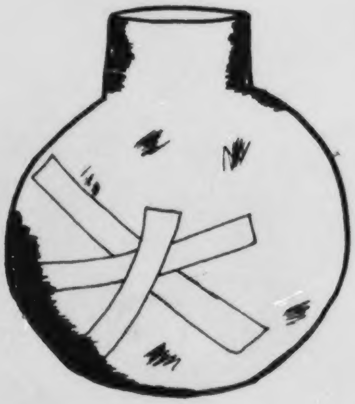
IV. Balloons and boxes can be taped together and then covered with newspaper and tissue paper. Balloons by themselves can also serve as a frame.





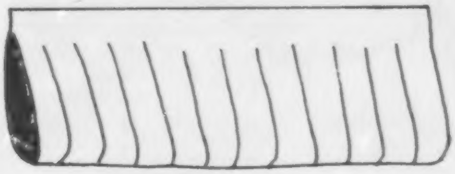
Wheat Paste and Newspaper Technique

Dip 6-inch strips of newspaper into wheat paste and begin crisscrossing of pieces on the piñata frame. Crisscross the paper to add strength. Cover entire frame once; allow to dry thoroughly and cover once again. Use the cover and dry techniques at least three to four times before adding the final touch of the tissue paper.



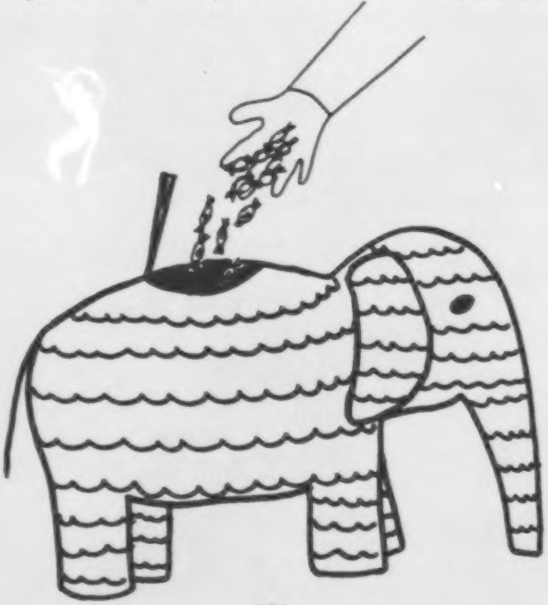
Tissue Paper Technique

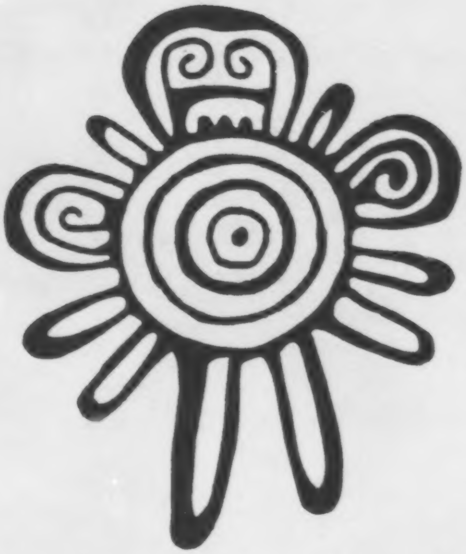
Fold over a 4 inch piece of tissue paper and glue on edge. Cut strips up to about 1/2 inch from the glued edge. Place glue on the cut edge and then place on piñata. The fold can also be cut in two to add fullness. All the piñata should be covered with these tissue paper strips.



Final Stage

Attach rope to piñata. Cut a semicricle hole in the top, large enough to place candy and small toys into the finished piñata. Replace the flap in the semicircle hole to prevent candy and toys from spilling out. Blindfold the child, hand him a stick, and have fun.





STYROFOAM SCULPTURE AND CUTTER

by Mark Seng

With a few inexpensive materials you and your students can create beautiful works of art with a frequently ignored and wasted material, styrofoam. The possibilities are endless. Once you have chosen a design, make a transparency of it and project it on a wall. Tape the styrofoam on the wall. Then trace the design onto the styrofoam. The example given here is the serpent head.

Jorge Enciso's Design Motifs of Ancient Mexico. New York: Dover Publications, Inc., 1953, and Designs From Pre-Colombian Mexico. New York: Dover Publications, Inc., 1971, are excellent sources for obtaining Latin American motifs.

STYROFOAM CUTTER

In less than an hour and for only a few dollars you can make a hot wire styrofoam cutter that will prove its worth in many new ways. Quiet and fast, this tool lets you make interesting bulletin board displays from those foam materials used to pack all sorts of things. Or, buy 2 by 4 foot sheets from K-Mart building supplies for a dollar or two. Perfect for seasonal decorations like Christmas or Easter, its unique capabilities will delight your students. Construction takes few tools and few materials, since an ordinary battery charger provides a convenient source of safe, low voltage current.

Materials List

36 inch length of 1/4 inch threaded rod with 10 nuts
1 wood yardstick

ILLUSTRATION: Marine animal from Pre-Hispanic Mexican Stamp Designs by Frederick V. Field and published by Dover Publications, Inc., 180 Varick Street, New York, N.Y. 10014.

12 by 16 inch 1/4 inch masonite

epoxy

1 glass bead, e.g., Tandy Leather Co. #1429-06, 59¢ per 100 (used to make necklaces, etc. Must be ceramic or glass and not plastic, to provide heat insulation.)

length of 22 gauge nichrome wire

Construction (See illustration)

1. Cut off 10 inches of the yardstick. Cut the other piece into two, 13 inch pieces.
2. Drill a 1/4 inch hole in both 13 inch yardstick pieces, 2 inches from the end.
3. Drill 2 holes 1/4 inch in the masonite. Drill one in the middle, 1 inch from the back; drill the second hole in the middle 13 inches from the back.
4. Cut 12 inches from the 36 inch threaded rod. With your hands bend the longer 24 inch piece less than a right angle. (Nichrome wire will pull it to a right angle and so be kept taut.)
5. Run 2 nuts to center of the 12 inch threaded rod. Run in one nut 1 inch on either end.
6. Insert each rod end into a yardstick hole to form 3 sides of a box. (Screw on outside nutes.) Insert remaining 10 inch piece 2 inches from yardstick ends to form box.
7. Place these two yardstick pieces fastened together with the threaded rod on the underside of the masonite. Insert the 10 inch yardstick 2 inches from ends of the longer yardstick pieces.
8. Epoxy the box to the masonite locating the threaded rod so that it passes above the hole in the masonite.
9. Epoxy the glass bead in hole, flush or slightly below the surface.
10. Bolt the arm to the masonite. (A "wing nut facilitates fastening and removing arm for storage.)
11. Wrap 22 gauge nichrome wire around top arm, pass through glass bead, and wrap around short threaded rod, stretching top arm to keep nichrome wire taut when heated.
12. Attach one battery clip to a side arm on either side and the second battery clip to back. Switch to "6 volts" using 12 volts only if meter reading shows no more than half the current rating of the battery charger. (e.g., 2 amps on 6 volts will produce 4 amps on 12 volts, OK for 4 amp battery charger.)
13. Use in ventilated area.

Battery Charger and Wire

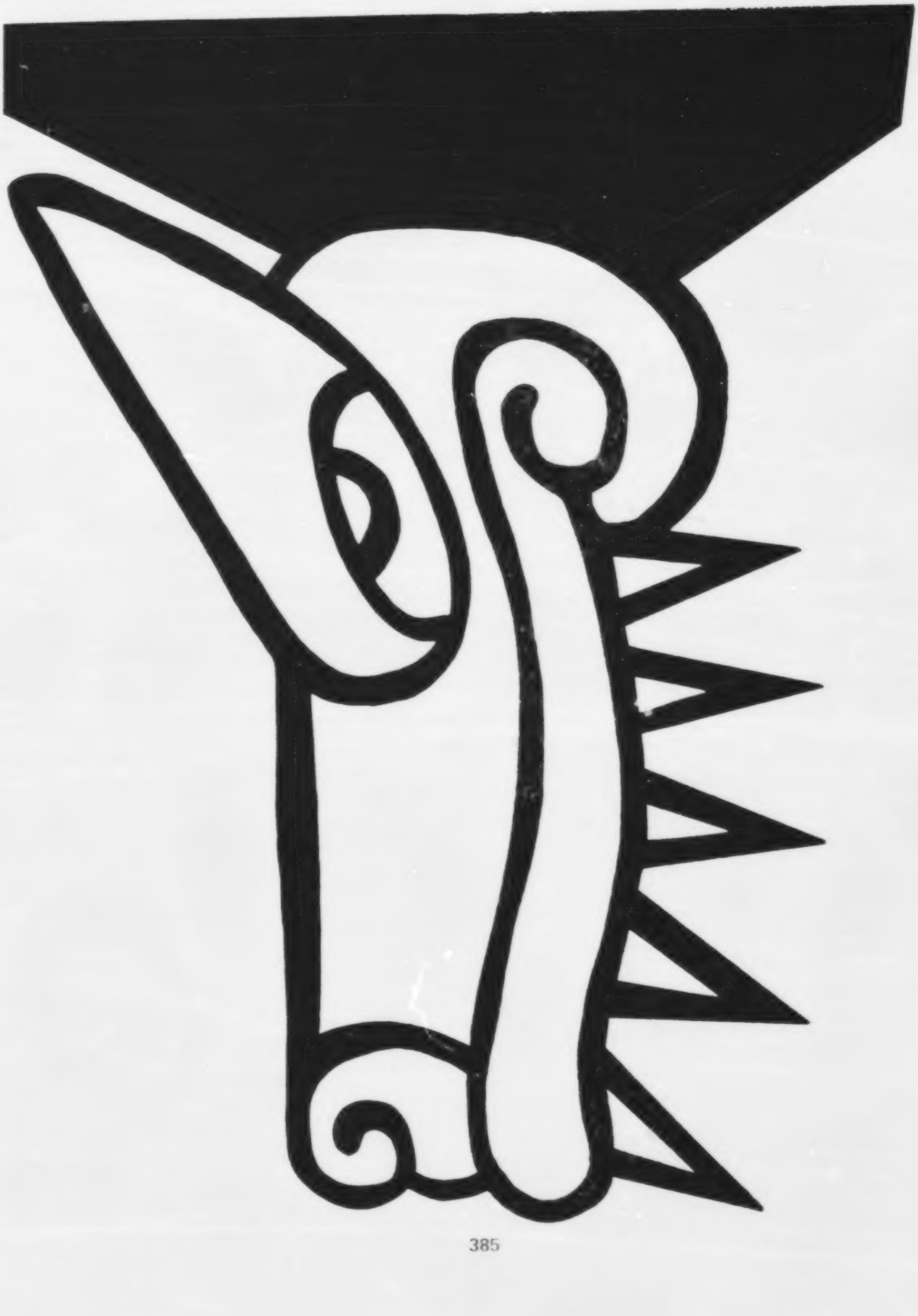
Buy or borrow a 4 amp, 6 and 12 volt battery charger which has both a meter and a circuit breaker. Plug in the charger for 15 minutes, if it is new or has not been used for 6 months,to provide a "run in" for solid state components. The meter tells you how much current you are using. The circuit breaker shuts off the current if it goes beyond the rating of the charger. Ordinary 22 gauge nichrome heater wire is readily available in coil from a good hardware store. (The same material is used in 110 volt hotplates.) Insert a nail into a one inch piece of coil and unwind a two or three piece length of straight nichrome wire. Too thick wire will draw more current than the charger can safely produce causing the circuit breaker to open. Too thin wire will not get hot enough, even with the unit set for 12 volts.

Precautions

Having selected a reputable battery charger with at least a 4 amp rating (more is fine) use the unit in a ventilated area. The wire will not get red hot unless overloaded, but as with all electrical devices, it must be used with good judgment and adult supervision. The line cord from the 110 volt outlet must be kept away from the hot wire, which would melt through it. A wise precaution is to fasten the battery clips to the box with nuts so that a wrench is required for their removal.

Uses

Cut-out cardboard letters pinned to the foam provide a simple way to carve perfect three dimensional letters for a striking bulletin board display. Paint a block of foam first, then cut out letters for pure white sides. Discount stores or art supply stores sell foam paint in spray cans. Or thin water-soluble acrylic artist's paint with a little water. Christmas decorations are quickly made, as are geometric shapes and sections like lattices, cones, or animal doodles. See how a florist uses a hot wire cutter to get other ideas and materials. Cut outlines of countries or states for eye catching displays. Characters from children's books brighten a classroom when cut out in giant size. If you are not an artist, project the image on the foam and mark it out; with a pencil. Select line drawings. Children's coloring books work really well, for example, to make excellent overhead projector transparencies. Xeroxed water-colored Aztec or Mayan figures produce good transparencies. The originals then provide information about authentic colors easily mixed to match with water-base acrylic artist's paints.



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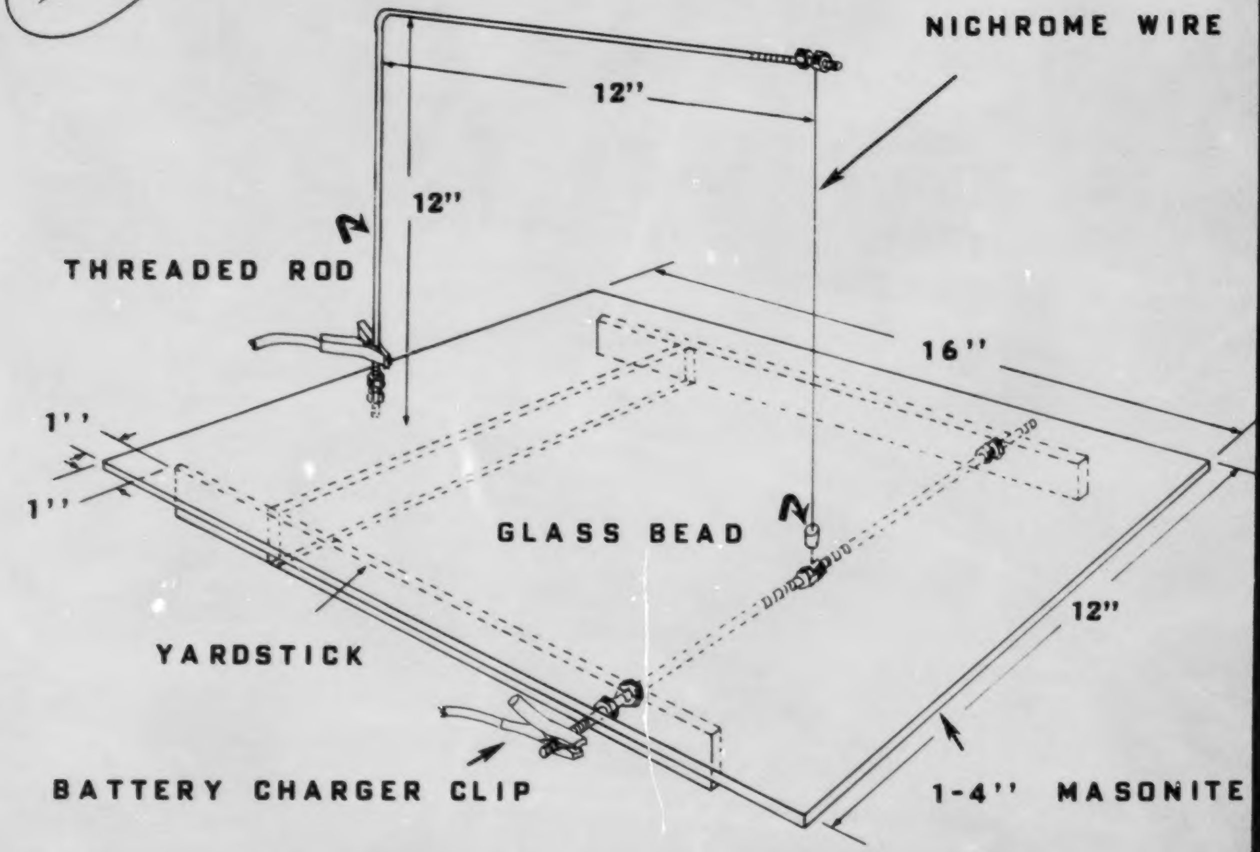
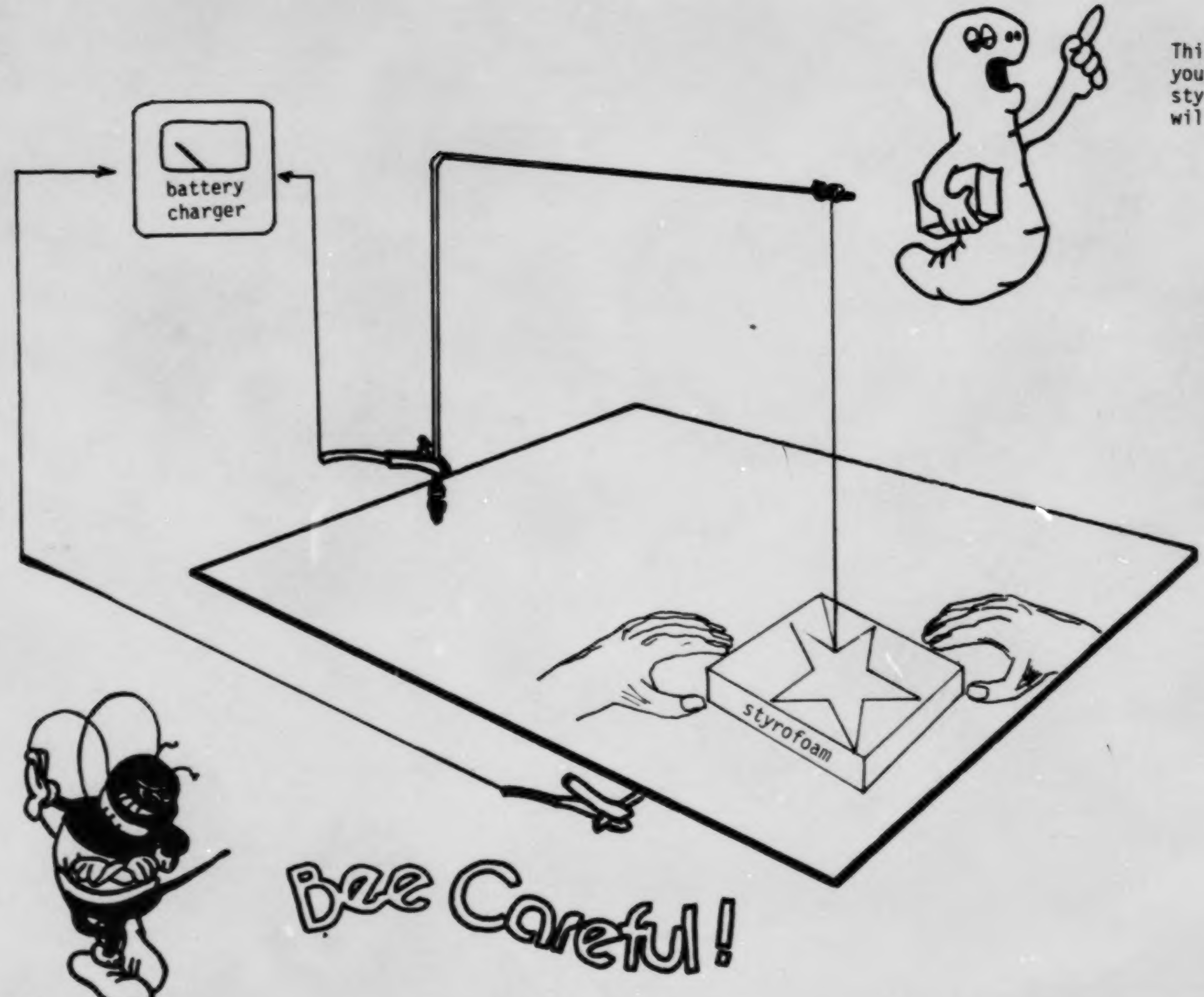
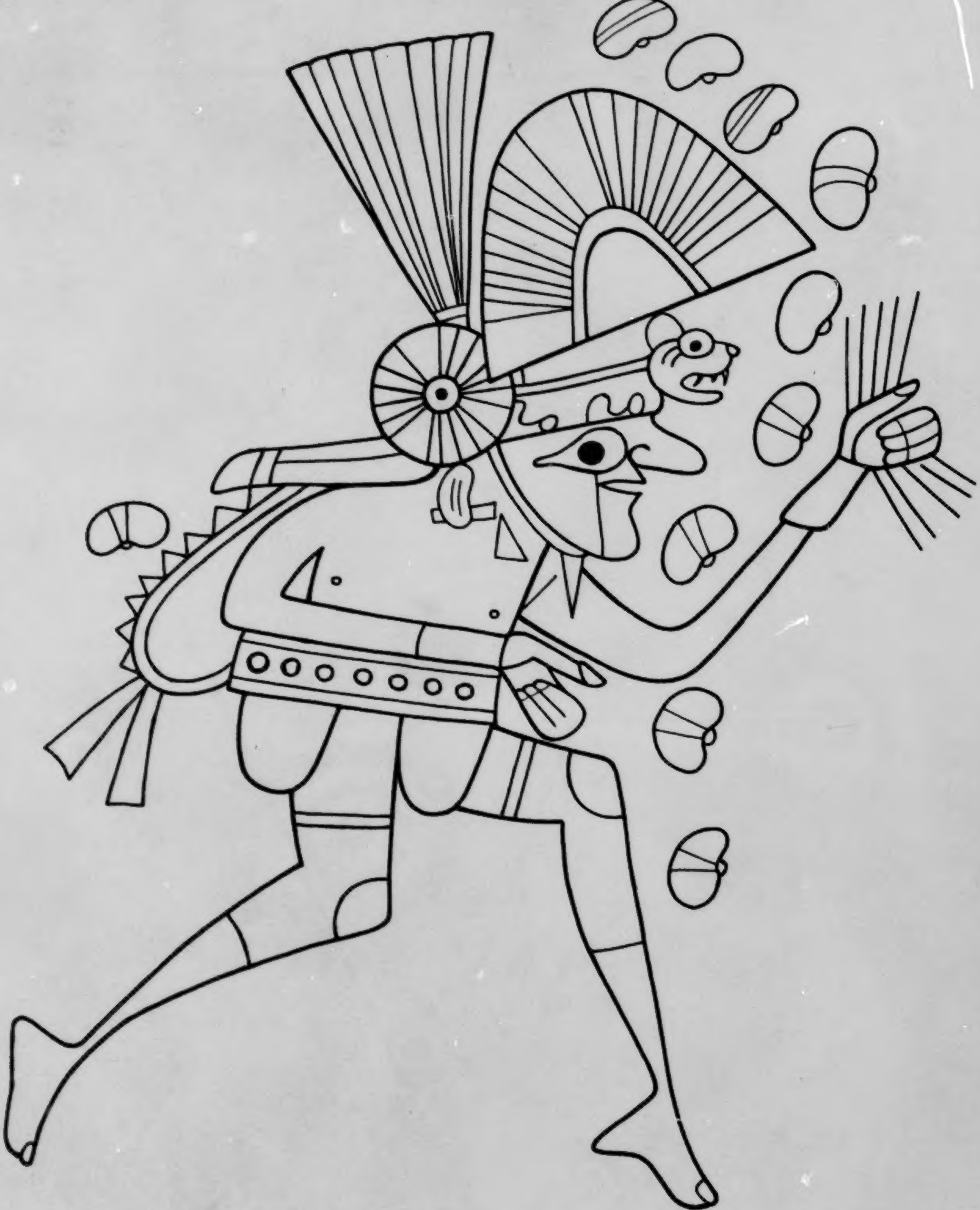
STYROFOAM CUTTER


NICHROME WIRE
12''
12''
THREADED ROD
16''
1''
1''
GLASS BEAD
YARDSTICK
12''
BATTERY CHARGER CLIP
1-4'' MASONITE


battery
charger
styrofoam
Bee Careful!

This is how
your completed
styrofoam cutter
will look



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From a Mochica pottery vessel.

A MOCHICA MESSENGER

The Mochicas did not have a system of writing like ours. It is possible, however, that they used lima beans to communicate. Designs carved on beans may have been read by trained readers. Many Mochica vases show runners holding bags, with beans all around them. These are thought to be messengers carrying bags of beans to be read.

ILLUSTRATION: A Mochica messenger from A Coloring Book of Incas, Aztecs and Mayas and Other Precolumbian Peoples published by Belleraphon Books, 153 Steuart Street, San Francisco, California 94105.

CHAPTER VI

ANNOTATED BIBLIOGRAPHY

This bibliography is not meant to be comprehensive. Instead we have gathered and reviewed in terms of usefulness, availability, and accuracy a range of materials designed to facilitate the study of Latin America by teachers and students at the precollegiate level.

For ease of use, we have divided the bibliography into twelve sections, plus a list of publishers. Within each section, entries are arranged alphabetically and provide the fullest bibliographic information possible to facilitate location and acquisition of materials. Almost all of the entries include a short descriptive annotation on the purpose and features of that item. Grade level or course suitability is indicated wherever possible. We have tried to emphasize the humanities throughout the bibliography. In "Selected Miscellaneous Works," for example, about two-thirds of the entries are from history, culture and civilization, literature, et cetera and about one-third from the social sciences. The partial list of publishers found at the end of the bibliography is a quick reference for ordering materials. Prices where given should be checked against a current price list (ask you librarian for help).

Perhaps more than any other section of the handbook, this chapter was a group effort. Peggy Cargile and Nancy Patterson deserve very special thanks for annotating many of the items found in various sections of the bibliography, as do Francis Dethlefson and Fernando Hernández for their bibliographies on Mexican music and Chicano studies respectively. The "Selected Reference Sources" on Latin American materials were prepared by staff members of the Benson Latin American Collection at The University of Texas at Austin. The entries found in the section "Selected Miscellaneous Works" were adapted with permission from earlier published bibliographies by Edward Glab, Jr., Alfred Jamieson, and H. Ned Seelye. Catherine Rogers, staff assistant, served as general compiler of the bibliography during the first fifteen months of the Latin American Culture Studies project and also annotated a number of entries in various sections of the bibliography. Finally, Colette Peterson coordinated the final compilation and typing of the entire bibliography.

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ART

Bruhns, Karen Olsen. A Coloring Album of Ancient Mexico and Peru. (Design by Tom Weller, Spanish version by Iñez Gomez.) Berkeley, California: Saint Hieronymous Press, 1973. Paperback. $7.50.
The bilingual text of this beautiful coloring book explains each design. Each illustrated page can be removed for framing after having been colored. Useful for art, Spanish, and social studies classes. Libraries and educational institutions are allowed a discount of 20%. Order directly.

Bushnell, H. H. S. Ancient Arts of the Americas. New York: Praeger, 1965. 287 p. Illustrations, maps, chronology, bibliography, index. Paperback. $3.95.
Scholarly archeological text with over 250 beauriful illustrations, many in color. Useful as a source of material for teacher-produced materials.

Castedo, Leopoldo. A History of Latin American Art and Architecture: From Pre-Columbian Times to the Present. New York: Praeger, 1969. Maps, index, bibliography, list of illustrations, chronology.
Richly illustrated, this volume surveys 3,000 years from the monoliths of the Olmecs through the fabled cities of the Aztecs and Incas, to today's modern Latin American capitals. Unusual pictures of little-known masterpieces in remote Latin American towns are a specialty of the author. A very generous number of illustrations covering three periods of art and architecture: pre-Columbian, Colonial, and modern.

Coloring Book of Incas, Aztecs and Mayas...and Other Pre-Columbian Peoples. San Francisco: Bellerophon Books, 1971. 48 p. $1.95.
Many of the pictures in this book were taken from reliefs connected with the temples. Each page is identified by source of the design and contains a short paragraph discussing its use and symbolism. The editors suggest that felt-tip markers, crayons, water colors, or colored pencils be used according to the complexity of the design.

Comins, Jeremy. Latin American Crafts, and Their Cultural Backgrounds. New York: Lothrop, Lee & Shepard, 1974. 127 p. Illustrations, photos.
Instructions for making sculpture, jewelry, and other objects in the style of ancient and modern Latin American craftsmen.

Covarrubias, Miguel. Indian Art of Mexico and Central America. Knopf, 1957. $17.50.
Ancient regional cultures are described in terms of the great art styles they produced. The author was one of Mexico's important painters as well as a student of anthropology. Thus the artist's feeling for style and problems of execution are combined with the objectivity and cultural relativism of the anthropologist. The illustrations by the author are magnificent.

De Leon, Nephtali. I Color My Garden. Shallowater, Texas: Tri-Country Housing Corporation (Box 39), 1972. Paperback.
A bilingual coloring book for elementary grades that features vegetables. There are short poems in Spanish and English about each vegetable presented for coloring. Includes suggestions for learning activities to be used with the book.

Disselhoff, H. D., and S. Linne. The Art of Ancient America. New York: Crown, 1961. $6.95.
When the Spaniards arrived in the Western hemisphere they found civilizations and cities of great splendor containing great art work. Describes the broad historical, sociological, and religious backgrounds of the cultures that produced these art works and includes 60 striking color plates of the works themselves.

Enciso, Jorge. Design Motifs of Ancient Mexico. New York: Dover Publications, Inc., 1953. $2.50.
This book, a good source for artistic designs, is best described in the author's own words as a "display of native decorative ingenuity." The 766 design motifs from early Mexican cultures are copyright-free at ten per publication. Each motif is described and the origin located. Suitable for all ages.

Enciso, Jorge. Designs from Pre-Columbian Mexico. New York: Dover Publications, Inc., 1971. 105 p. $2.00. (The Dover Pictorial Archive Series.)

All the designs in this book are from the surfaces of "malacates," spindle whorls like the one illustrated in the Mexican pictorial manuscript called the Codex Vindobonesis. These objects of baked clay, in the form of small receptacles, are circular, and have a circular hole through their center. Each design is accompanied by a caption which identifies the motifs on the "malacates." 300 illustrations in all.

Finer, Neal B. The Mexican Experience: A Social Studies Approach to Art and Architecture. Austin, Texas: Center for Bilingual Education, University of Texas, 1975. 64 p. Bibliography, notes.
Resource material in the form of charts, time lines, transparency masters, lists, maps, and illustrations that will aid the teacher in portraying the development of art and architecture in Mexico.

Glubok, Shirley. Art of Ancient Mexico. New York: Harper and Row, 1968.
The art of Mexico is told with photographs.

HELP Child Development. Chicano Heritage Coloring Book. Albuquerque, New Mexico: Home Education Livelihood Program, Inc., 1974. $3.00.
This coloring book is intended for use as a medium in bilingual-bicultural education for pre-school and young children. "The teacher...can use this book to introduce, enrich, and emphasize cultural self-awareness to the child."

McClendon, Maxine, and E. E. Nichols. Mexican Folk Art (sound - filmstrips). McAllen, Texas: Esperanza Productions, 1975. Music by Los Hermanos Bautista of Paracho, Michoacán.
Five filmstrips with three accompanying cassettes on Mexican folk art. Includes units on Mexican piñatas, rebozos, ceramics of Tzintzuntzan, toys, copper workers of Santa Clara del Cobre.

Rascon, Vincent P., illus. A Mexican American Coloring Book. English text by Ed Ludwig and James Santibañez; Spanish text by Angie Rocha. Los Gatos, California: Polaris Press, 1973. 36 p. $1.95.
Drawings and bilingual text outlining many outstanding figures and events in Chicano history, from the era of Tenochtitlan to La Huelga. Suitable for secondary social studies or language classes. Schools are given a 10% discount on all purchases.

FILM GUIDES

American Library Association, Adult Services Division Subcommittee on Spanish Materials. Films for Spanish-Speaking and Spanish-Culture Groups. 1971. 16 p. Paperback.
An annotated list of 150 films, in Spanish and English, to be used with the Spanish-speaking throughout the country. The films are on an adult level and of current interest. Indication is given of films useful with young adults. Complete information is given about each film, and a list of reliable companies from which the films are available is included.

Baird, Cynthia. La Raza in Films: A List of Films and Filmstrips. Latin American Library of the Oakland Public School Library, June 1973. 70 p. Stapled sheets.
An annotated list of films and filmstrips of varying quality and availability covering the background on Mexico and Latin America, the Spanish-speaking in the United States, and the third world in Latin America. A supplement published in April 1974 has the same format.

Cortés, Carlos, and Leon Campbell. Latin America: A Filmic Approach. Latin American Studies Program, University of California - Riverside.
The authors have published a guide for teachers interested in the inter-relationship of films and history. It is based on a course they taught, entitled "The Latin American Experience: A Film Survey," that used feature-length films as primary source material. The guide contains an introductory essay on the teaching of a film course on Latin America, a general discussion of the strengths and weaknesses of student film analyses, and nine selected student film analyses.

Loy, Jane M. Latin America: Sights and Sounds: A Guide to Motion Pictures and Music for College Courses. University of Massachusetts, 1973. 243 p. Paperback.
This publication of the Consortium of Latin American Studies Programs is designed for the college

instructor and lists films suitable for college Latin American history courses. 64 films were selected, from a preview of 143 films, as superior presentations. Annotations and lists of suggested readings are presented for each film. Besides these educational films, 13 feature films are listed with synopses. The chapter on incorporating music into the classroom includes a brief discography. Rental and purchasing information is provided.

GENERAL BIBLIOGRAPHIES

Bryant, Shasta M. A Selective Bibliography of Bibliographies of Hispanic American Literature. Austin: Institute of Latin American Studies, 1976. 100 p. Index. Paperback.
A partially annotated bibliography that is limited to bibliographies in which literature is paramount. Many of the large number of individual bibliographies have been published in Latin American journals.

Cartel: Annotated Bibliography of Bilingual Bicultural Materials. Vol. I-. Austin: Dissemination and Assessment Center for Bilingual Education, 1973-.
"Designed to serve as an informative listing for educators, librarians, and other interested in materials for use in bilingual bicultural education." Descriptive rather than analytical bibliography; all relevant materials received at the DACBE are included. Entries listed alphabetically by title, then author, publisher, and address for ordering, number of pages, language(s), intended audience or level, and descriptive statement. Issued monthly; cumulative issue, December of each year. Latest issue: 1975/76. Approximately 350 p.

Deal. Carl W. An Annotated List to Sources of Selection of Current Materials on Latin America. Prepared for the National Seminar on the Teaching of Latin American Studies. July, 1975. 11 p.

Dorn, Georgette M. Latin America: An Annotated Bibliography of Paperback Books. (Hispanic Foundation Bibliographical Series no. 11.) Washington, D.C.: Library of Congress, 1967. Index. Paperback.
A revision of Latin America: A Bibliography of Paperback Books, published by the Hispanic Foundation and the State University of New York in 1964. Includes 642 titles from the social sciences and the humanities. Juvenile literature and textbooks are not included.

Dwyer, Carlota Cardenas de. Chicano Literature: An Introduction and An Annotated Bibliography. Austin: University of Texas, Departments of English and Mexican American Studies, 1973. 22 p. Stapled sheets.
A general introduction to the origin and meaning of the word Chicano, and an explanation of Chicano literature. The well-annotated bibliography is arranged by type of literature.

Farrell, Robert V., John F. Hohenstein, and Karna S. Wilgus. Latin America: Books for High Schools. An Annotated Bibliography. New York: Center for Inter-American Relations (680 Park Avenue), 1969.
This very helpful source annotates 493 books in English about Latin America. A sister listing of 178 materials appropriate for grades K-9 can be obtained from the same address: Latin America: An Annotated List of Materials for Children (1969).

Gill, Clark C., and William Conroy. Teaching About Latin America in the Secondary School: An Annotated Guide to Instructional Resources. Austin: Latin American Curriculum Project, University of Texas at Austin, 1967. 71 p. (Bulletin #2, 1967.)

Greenfield, Gerald Michael. Literature for Children: Chicanos and Puerto Ricans. The Portrayal of Latin America in Elementary School Social Studies Texts. Kenosha, Wisconsin: University of Wisconsin - Parkside.
Bibliographic essay on "inadequate and biased treatment of minority groups in public school textbooks." The author actually draws examples of pervasive anti-Spanish bias from several well-known and often-used textbooks that treat the Third World through a perpetuation of myths and reinforcement of sterotypes. These practices are illustrated with regard to four categories: anti-Spanish bias, general discussion of Latin America, portrayal of Mexico, and treatment of Puerto Rico.

Harding, Colin. Latin American Review of Books. Edited by Colin Harding and Christopher Roger. Palo Alto, California: Ramparts Press, 1974. 222 p. $10.00.
Published in London in 1973 under the title Latin American Review of Books. Includes about 100 books. The extensive critical reviews present a forum for discussion of Latin American events and developments. Arranged by broad topics such as Land Reform, Guerrillas, Andean Groups, and some countries. (Annotation from SALALM Newsletter.)

Hawkins, John W. Teacher's Resource Handbook for Latin American Studies: An Annotated Bibliography of Curriculum Materials, Preschool Through Grade 12. Los Angeles: UCLA Latin American Center Publications, 1975. 220 p.
An annotated bibliography of instructional materials, produced during the past five years, that have been arranged by grade level appropriateness, region of Latin America, and instructional format. The materials have not been evaluated, and the editors warn that many materials reveal stereotypical approaches to Latin America. Includes a directory of publishers and distributors. A materials assessment sheet and a cross-cultural evaluation sheet are included.

Herrera, Diane. Puerto Ricans in the United States: A Review of the Literature. Austin: Dissemination and Assessment Center for Bilingual Education, 1974. 397 p.
Extensively annotated bibliographical resource providing up-to-date (Dec. 1973) information on current advances in bilingual education as well as information on the historical, economic, sociological, and anthropological aspects of Puerto Ricans, Blacks, Cubans, Mexican Americans, American Indians, Jews, and other minority groups. Emphasis is on testing, cognitive style, and teacher training.

Information Center on Children's Cultures. United States Committee for UNICEF. A List of Children's Books in Spanish, or Spanish and English, Published in the Continental United States. New York: UNICEF. 7 p. Stapled sheets.
An annotated list of books that have a Spanish text only. Most of the books are also published in a separate English-language version, Grade level varies.

Information Center on Children's Cultures. United States Committee on UNICEF. Latin America: An Annotated List of Materials for Children Selected by a Committee of Librarians, Teachers, and Latin American Specialists in Cooperation With the Center for Inter-American Relations. New York: UNICEF, 1969. 96 p. Index. Paperback.
An evaluative, graded list of all in-print English-language materials for children on the subject of Latin America, with full annotations given only on those items that are recommended as the best in a given area. Also included are outstanding books in Spanish, many of which are published in Latin America. Addresses of booksellers in Latin America, and distributors of Spanish children's books in the U.S., are given.

Information Center on Children's Cultures. United States Committee for UNICEF. Puerto Rico and Puerto Ricans in Children's Books and Other Materials. New York: UNICEF. Stapled sheets.
A short annotated bibliography of children's books and activities about Puerto Rico. Bibliographies are also available in the same format on Venezuela, Peru, Paraguay, Mexico, Guatemala, Cuba, Chile, Central America, Brazil, Bolivia, and Argentina.

Jamieson, Alfred. A Selective Annotated Guide to Materials on Latin America Suitable for Use at the Secondary Level. Albany, New York: Center for International Programs and Comparative Studies, The University of the State of New York, The State Education Department, 1971. 56 p.
Selective guide designed to provide reference to materials useful at the secondary level, written by and for high school teachers. The annotations are designed to give some indication of the success or appropriateness of the materials based on teacher and student evaluations. The guide is divided into 8 sections such as "New Social Studies," minority studies, audio visual and mixed media materials, and inquiry studies. Each item is coded for suitable level and usefulness.

Jamieson, Edward A., comp. Introduction to Latin America: Manual for an Interdisciplinary Course: An Annotated Bibliography. Eau Claire, Wisconsin: University of Wisconsin, 1976. 206 p.
Provides relevant information on reading that would be useful in an introductory course on Latin America, using the interdisciplinary approach. Divided into sections on: the land and physical environment; the Indian heritage; history; the people; the social structure; politics and government; the economy; international relations; culture-literature and the arts; ways of life - customs, education, religion, etc. Supplement includes notes on supplementary activities and sources of information on them (films, special lectures, Centers of Latin American Studies, private organizations and foundations, etc.)

Kenworthy, Leonard S. Free and Inexpensive Materials on World Affairs. 3rd Edition. New York: Teachers College Press, 1969. 65 p. Paperback.
No annotations are provided in this publication, which includes items representing a wide variety of

institutions and points of view, some of which, according to the author, are highly slanted. Chapters include "The World," "U.S. Foreign Policy," "Regions of the World and Individual Countries," "The United Nations and its Specialized Agencies." Directories of publishers and agencies are provided. At the time of publication, all materials could be obtained for 85 cents or less.

Lewis, Horacio D., ed. A Guide to Publications on Latinos at Indiana University Library, Pueblo Latino Volume I: The Chicanos. Bloomington, Indiana: Indiana University, 1974. 108p. Paperback.
Designed to aid library patrons at Indiana University in finding materials on Chicanos, this bibliography focuses on the social-cultural and historical aspects of the Mexican American. Call numbers are given for books, articles, and audio visual materials. Government documents are also listed.

Lewis, Horacio D., ed. A Guide to Publications on Latinos at Indiana University Library, Pueblo Latino Volume II: The Puerto Ricans. Bloomington, Indiana: Indiana University, 1975. 107p. Paperback.
An unannotated bibliography of books, articles, and audio visual materials in the Indiana Library on the Puerto Ricans. Call numbers for all books, articles, and audio visual materials are given. Government documents are also listed.

Lewis, Horacio D., ed, A Guide to Publications on Latinos at Indiana University Library, Pueblo Latino Volume III: The Cubans. Bloomington, Indiana: Indiana University, 1975. 89p. Paperback.
An unannotated bibliography of the holdings of Indiana University on Cubans. Call numbers for books, articles, and audio visual materials are given. The final sections lists government documents.

Mexican American Library Project: Information List. Vol. 1 -. Austin, Texas: Benson Latin American Collection, University of Texas at Austin, 1975 -.
List of new titles and additions to the Mexican American Library Project of the Benson Latin American Collection of the University of Texas Library. Each issue presents material received during approximately a 6-month period. Includes films and other audio visual materials and archival material. Each item has complete bibliographical information as well as the call numbers assigned by the UT Library.

Nebraska Department of Education. Title IV Equal Educational Opportunity Project. Edith Thomas Harvey, Administrator. Revised Annotated Bibliography of Multi-Ethnic Curriculum Materials. 1975. 101p. Stapled sheets.
Revised, annotated bibliography of all materials available from the Nebraska Educational Opportunity Project. Includes sections on Mexican Americans and bilingual education. Under each subject, books are grouped by grade level. Also included is a microfiche listing that emphasizes multicultural education. Materials can be borrowed from the Nebraska Department of Education for 3 week periods. The only cost is for return postage.

Stanford University. Center for Latin American Studies. The Mexican American: A Selected and Annotated Bibliography. Stanford, California: Stanford University, 1969. 139p. Paperback.
A thoroughly annotated guide to outstanding books on the Mexican American, intended for use in colleges and universities. Focuses on the contemporary interests and concerns of the Mexican American community. Most articles and books were chosen for scholarly merit. It has since been updated and revised.

Texas Education Agency. Division of Curriculum Development. Social Studies Section. Books for Latin American Studies, A Selected Listing. 15p. Stapled sheets.
A selective list of books designed to assist teachers and librarians in finding books on Latin America for secondary school social studies courses, grades 7 - 12. The two sections, covering books for students and books for teachers, contain annotations.

Texas Education Agency. Division of Curriculum Development. Social Studies Division. Books of the Mexican American: A Selected Listing. 17p. Stapled sheets.
Planned to assist teachers and librarians in selecting books about the Mexican American for secondary social social studies courses, grades 7 - 12. The two sections, covering books for teachers, contain short annotated lists.

Trueblood, Felicity M. Latin American Societies and Cultures: A Suggested Bibliography for Teachers and Students. Gainesville: Center for Latin American Studies, University of Florida.
"Lists only a sampling of books regarded as most immediately useful for classroom teaching and most readily available. Only English-language materials are included."

Wilgus, Karna S. Latin American Books: An Annotated Bibliography for High Schools and Colleges. Center for Inter American Relations, 1974. 80p. Index. Paperback. $3.00
A list of books on Latin America in English, in which preference has been given to Latin American writers whose books are available in English translation. The first section deals with aspects of Latin America as a whole. The second section concerns individual countries. Annotations indicate grade level of the material. Insofar as possible, inexpensive and paperback editions have been chosen, but for teachers, libraries, and advanced students some of the more expensive titles have also been included.

PERIODICALS AND NEWSLETTERS

Akwesasne Notes. Rooseveltown, New York 13683.
"The official publication of the Mohawk Nation at Akwesasne (People of the Longhouse); contains (from time to time) the Longhouse News. The official publication of the Mohawk Nation at Cauhnowage." Also contains news of Indians from the Latin American region (for example, Akwesasne Notes carried extensive coverage of the 1976 Guatemalan earthquake and aftermath). No fixed subscription rate but contributions urgently needed.

Aquila Volatica. Bilingual Materials Development Center, Fort Worth Independent School District, 6000 Camp Bowie Boulevard, Fort Worth, Texas 76116. Quarterly. Free.
Newsletter with news on in-service workshops in the Fort Worth area and teacher training materials developed at the BMDC.

Américas. General Secretariat, Sales and Promotion Division, Organization of American States, Washington, D.C. 20006. Monthly. $10.00 per year.
Magazine available in English, Spanish, or Portuguese. Special rates for introductory subscriptions. Contains articles and color photographs on different aspects of Latin America. Very well done.

The Beat Goes On. National Seminar on the Teaching of Latin American Studies, P.O. Box 5102, WCS. Rockhill, South Carolina 29733.
Newsletter for members of the Latin American Studies Association (LASA).

Bilingual Review/Revista Bilingüe. Department of Foreign Languages, York College, CUNY, Jamaica, New York 11451. Trimestral. $10.00 per year.
Contains articles on research and criticism, literature, reviews, and programs and resources in the field of bilingualism.

Bulletin of the Cross-Cultural Southwest Ethnic Study Center. Cross-Cultural Southwest Ethnic Study Center, Box 13, University of Texas at El Paso, El Paso, Texas 79968. Quarterly. Free.
The Center, established in 1971, investigates the relationships and conflicts among ethnic groups of the Southwest (main emphasis on Mexican Americans and native Americans). Activities coordinated by the Center include publication of papers, collection of resource materials, and dissemination of informtion through the Bulletin.

Cuban Studies/Estudios cubanos. Center for Latin American Studies, Publication Section, UCIS, G-6 Mervis Hall, University of Pittsburgh, Pittsburgh, Pennsylvania 15261. Twice annually. $4.00/year.
Self-described as "the only scholarly multidisciplinary journal devoted entirely to Cubans." Often devotes an entire issue or pair of issues to a significant topic, examining its various facets and presenting different points of view.

Diálogo. Center of Latin American Studies, 319 Grinter Hall, University of Florida, Gainesville, Florida 32611. Quarterly. Free.
Newsletter from the Center for Latin American Studies at the University of Florida includes articles on the teaching of culture in the areas of social studies and foreign language; lists of materials and events related to Latin American studies; teaching aids and ideas. While primarily intended to assist and inform Florida teachers about activities around the state in which they can participate or visit, the items and information on Latin America are great for all teachers interested in this area.

Espejo. 3100 Mesa Vista Hall, University of New Mexico, Albuquerque, New Mexico 87131. Free.
A new Latin American monthly newsletter from the University of New Mexico. It is written primarily by students and supported by contributions.

Focus on the Americas. Center for Teaching of the the Americas, Immaculata College News Bureau, Immaculata, Pennsylvania 19345. Bimonthly. Free.
Newsletter designed to encourage the teaching of Latin America in schools and colleges.

Foreign Language Newsletter. Hardin-Simmons University, Department of Foreign Languages, Abilene, Texas 79601. Trimester. Free.
Information of interest to foreign language teachers, particularly those residing in the area or alumni of Hardin-Simmons.

Hispania. Richard B. Klein, AATSP Secretary-Treasurer, Holy Cross College, Worcester, Massachusetts 01610. Quarterly. $10.00 per year.
The official publication of the American Association of Teachers of Spanish and Portuguese. Includes articles, news, and book reviews.

Hispanic American Historical Review. HAHR, Box 6697, College Station, Durham, North Carolina 27708. Quarterly.
Journal published in cooperation with the Conference on Latin American History of the American Historical Association.

ILAS Newsletter. Institute of Latin American Studies. University of Texas, Austin, Texas 78712. 7 issues per academic year. $3.00.
Publication for the ILAS includes sections on Luso-Brazilian studies and the Office for Public Sector Studies at The University of Texas at Austin; announcements for conferences and workshops related to Latin American studies; recent acquisitions for the Benson Latin American Collection.

Indigena: News From Indian America. Information on the Native People of the Americas, P.O. Box 4073, Berkeley, California 94707. Quarterly. $5.00 per year. Bilingual (English/Spanish).
Newsletter for the research and documentation center, with the goal of assisting in establishing communications between North and South American peoples for the purpose of furthering Indian self-determination, cultural survival, and religious integrity.

Inter-American Affairs Newsletter. Inter-American Affairs and International Education, Pan American University, Edinburg, Texas 78539. 9 issues. Free.
Publication of news for the Office of Inter-American Affairs and International Education at Pan American University.

Inter-American Briefs: A Newsletter of Pan American Activities. General Secretariat, Organization of American States, Washington, D.C. 20006. Monthly. Free.

The Inter-American Scene. Language Americas Association of USA, Inc., 1250 National Press Building, Washington, D.C. 20004.
Multilingual magazine covering many developments in the hemisphere.

The Kansas Latin Americanist. Center of Latin American Studies, 106 Strong Hall, Lawrence, Kansas 66045. Quarterly. Free.
Newsletter of particular interest to Latin Americanists in the Kansas region, as it carries information on local persons and events.

La luz. 360 South Monroe, Suite 320, Denver, Colorado 80209. Monthly. $12.00 per year.
"General interest, pictorial magazine" offering extensive, diversified material on the Hispano Americans in the U.S.

Latin American Digest. Center for Latin American Studies, Arizona State University, Tempe, Arizona 85281. Quarterly. $3.00 per year.

Latin American Newsletter. The Latin American Studies Program, Room 106, World Affairs Building, University of Houston, Houston, Texas 77004. Monthly during the academic year. Free.
Newsletter published by the Latin American Studies Program as a service to faculty and students of the University of Houston.

Latin American Report. World Affairs Council, 406 Sutter Street. San Franciso, California 94108. Monthly. $12.00 per year.

"An independent digest of political and economic events in Latin America," this publication is offered at a 50% discount for 10 or more copies plus a teacher's edition.

Latin American Research Review. LARR Subscriptions, 316 Hamilton Hall, University of North Carolina, Chapel Hill, North Carolina 27514. Non-member subscriptions: $13 individuals, $25 institutions, $8 students.
This journal devotes half of each issue to brief reports of research in progress, while the other half contains excellent survey articles, often followed by commentaries by other specialists.

LAWG Letter. Box 6300, Station A, Toronto, Canada M5W1f7. $8.00 per year individual; $13.00 per year institutions.
Published by the Latin American Working Group, "a voluntary organization founded in 1966 to create a broader understanding within the Canadian community of the problems of developing nations, specifically those of Latin America."

Luzo-Brazilian Review. Journal Department, The University of Wisconsin Press, P.O. Box 1379, Madison, Wisconsin 53705. Twice annually. $25.00 regular; $10.00 individual.
Published by the University of Wisconsin Press under the sponsorship of the Department of Spanish and Portuguese.

Mexican Newsletter. Palma No. 40-5º México 1, D.F., México. Monthly. Free. Issued in English or Spanish.
Newsletter offers "a wide selection of information regarding economic and social matters in Mexico."

Modern Language Journal. Wallace G. Klein, Business Manager, 13149 Cannes Drive, St. Louis, Missouri 63141. 6 issues per year, Sept.-April. $6.00 individual; $8.00 institution.

Mosaic. Intercultural Relations and Ethnic Studies Institute, Rutgers University, New Brunswick, New Jersey 08903. Monthly. $3.50 per year.
A newsletter published by the Institute for Intercultural Relations and Ethnic Studies which disseminates articles, sources of information, cross-cultural exchange and practical ideas to teachers of cultural and ethnic studies. The objective of the newsletter is primarily concerned with fostering the acceptance and understanding of cultural differences among educators and community members, and the achievement of cultural pluralism through cross-cultural education and pluralism.

Opinião. Editora Inúbin, Ltda., Rua Abado Ramos, 78 Jardím Botanico, ZC-20, 20.000 Rio de Janeiro (RJ), Brazil. Weekly. $60 per year (airmail).
Portuguese language journal that is edited in Rio (since November 6, 1972). It deals with what is happening in Brazil on the political, economic, and cultural scenes.

PAHO News. Pan American Health Organization, Pan American Sanitary Bureau, Regional Office of the World Health Organization, 525 23rd Street N.W., Washington, D.C. 20037. Free.

Perspective. Association of Teachers of Latin American Studies, P.O. Box 73, Lefferts Station, Brooklyn, New York 11225. Bimonthly. $4.50 (outside of 50 mile radius of NYC).
ATLAS is an organization of teachers and other persons interested in promoting the study of Latin America in our educational institutions. Inherent in this objective is the desire to increase the understanding of our hemispheric neighbors through a realistic and accurate portrayal of its peoples, customs, and heritage. Created in 1970, ATLAS has provided concrete instructional materials for teachers through its monthly newsletter, Perspective, and through the development of curricular materials for classroom use.

Spanish Today. Cruzada Spanish Publications, P.O. Box 650909, Miami, Florida 33165. Bimonthly. $6.00 per year.
Publication in Spanish and English covers such topics as history, human interest, travel, television, movies, sports, government, short stories, economics, poetry, children's literature, quizzes to use in class, Spanish cooking, etc.

Tico Times. San José, Costa Rica. Weekly.
Central America's only English language newspaper. Member of the Inter-American Press Association.

The Times of the Americas. Woodward Building, Washington, D.C. 20005. $12.00 per year. Bulk rates for order of 10 or more to the same address in single bundle: $4.00 each for 9 month school year; $3.00 each for 4 month term. Group rates include complimentary copy for the teacher.
An English language newspaper that is devoted exclusively to news about Latin America. Provides up-

to-date information on political, social, and economic developments in Latin America.

Un nuevo día: para un nuevo día en la educación. Chicano Education Project, 1120 South Depew Street, Lakewood, Colorado 80226. Quarterly. $12.00 per year.
"Provides timely information to all those concerned with the education of minority children particularly those Spanish surnamed."

MEXICAN AMERICAN CULTURE STUDIES

compiled by Fernando Hernandez

BOOKS

Acuña, Rodolfo. A Mexican American Chronicle. New York: Litton Education Publishing Inc., 1967.
A secondary level textbook focusing on the Mexican American and his experience within the United States.

Acuña, Rodolfo. Occupied America: The Chicanos Struggle Toward Liberation. San Francisco, Canfield Press, 1972.
A history of the Chicano in the U.S. Attacks historical myths and stereotypes that survive today.

Acuña, Rodolfo. The Story of the Mexican Americans -- The Men and the Land. Dallas: The American Book Co., 1969.
This book focuses on man and the land in the Southwest after the coming of the men from Mexico as well as on what they started. The pre-Columbian past is slighted in favor of the immediate past only because of lack of space. The Mexican American's heritage would fill many books (as would his history since 1848). It is hoped that this book will inspire further reading in both of these areas.

Alba, Victor. The Mexicans. New York: Frederick A. Praeger, 1967.
An interpretation of the Mexicans, with an emphasis on the history of political unrest and reform.

Bean, Walton. California: An Interpretive History. New York: McGraw-Hill, 1968.
Deals with the history of the Spanish, Mexican, and early American periods, as well as with modern 20th-century history.

Bernal, Ignacio. 3000 Years of Art and Life in Mexico As Seen in the National Museum of Anthropology, Mexico City. Translated by Carolyn B. Czitrom. New York: Harry N. Abrams, Inc., 1968.
Art and life dating back to three thousand years are superbly displayed in the National Museum of Anthropology in Chapultepec Park, Mexico City. Pictures of this art and life are presented in the book.

Bernal, Ignacio. Mexico Before Cortez: Art History and Legend. Carden City: Doubleday and Co., 1963.

Blawis, Patricia Bell. Tijerina and the Land Grants. New York: International Publishers, Inc., 1971.
This book follows the career of Tijerina up to the present time, a man who met racial oppression from his earliest childhood as a migrant farm worker.

Borgardus, Emory Stephen. The Mexican in the United States. New York: Arno Press, 1970.
Examinations of the Chicano in the 1930s that tried to "discuss the problems of Mexican immigrants dispassionately."

Braddy, Haldeen. Pancho Villa at Columbus: The Raid of 1916. El Paso: Texas Western Press, 1965.
This study first reviews Villa's background, his earlier anti-American acts, and the deep-seated hostility toward gringos that motivated him. It next describes the Mexican leader's moves in organzing and carrying out the raid, the American defense, and the forced retreat. Finally, it appraises the incident from the standpoint of its purpose and its historical significance.

Brenner, Anita. The Wind That Swept Mexico. Austin: University of Texas Press, 1943.
Only 100 pages of text, but 184 outstanding black and white photographs that present the Mexican Revolution in all its drama and complexity.

Burland, C. A. Montezuma, Lord of the Aztecs. New York: G. P. Putnam's Sons, 1973.
A biographical study of Montezuma.

Burma, John, H. Mexican Americans in the United States. Cambridge, Mass.: Schenkman Publishing Co., Inc., 1970.
An introduction to sociological research, this book takes the student where the action is: in the field.

Bustamente, Charles J. and Patricia L. The Mexican American and the United States. Mountain View, California: Patty-Lar Publications, 1969.
The contents in this book are divided into three main sections. Part I deals with how Mexico's beginnings came about, Part II deals with Mexico's look toward a republic, and Part III gives us an account of how the Mexican American begins to be heard. It is an intermediate level textbook.

Cabrera, Ysidro A. A Study of American and Mexican American Culture Values and Their Significance in Education. San Francisco: R and E Research Associates, 1972.
Thesis directed by Professor Hubert H. Mills. The purpose of this study was to synthesize data on American and Mexican American culture values in order to better understand the nature of conflicting differences that affect programs of education and to provide a background of information that could be used as a basis for planning curriculums for Mexican Americans.

Cardenas, Leo. Chicano 1969. San Antonio: Commission for Mexican American Affairs, 1969.
A series of newspaper articles on the Chicano Movement in San Antonio.

Cardon, Hugh Frederick. A Survey of Twentieth-Century Mexican Art Song. Ann Arbor: University Microfilms, 1971.
Traces Mexican music from its roots in the Aztecs (music, instruments, ceremonies, structure) to Spanish influence during the Conquest to the present. Examines several Mexican composers and their contributions.

Castañeda, Carlos E. Our Catholic Heritage in Texas, 1519-1936. Austin: Von Boeckman Co., 1936.
This comprehensive seven volume study deals historically with the Catholic Church and its influence in the social and cultural life of this area.

Castañeda, Carlos E. The Mexican Side of the Texas Revolution. Austin: Graphic Ideas, Inc., 1970.
The five documents presented show clearly how a series of coincidences that may almost be called providential united to give the victory to the Texans and to make possible their independence.

Clendenen, Clarence C. Blood on the Border. New York: Macmillan Co., 1969.
In this book the author tells for the first time the bitter, vivid story of an exciting but often overlooked episode in American military history.

Cline, Howard Francis. The United States and Mexico. Cambridge, Mass.: Harvard University Press, 1963.
Though primarily focusing on Mexican history and politics as well as economic conditions in Mexico, the author endeavors to trace relations between the U.S. and Mexico throughout the history of Mexico.

Connor, Seymour. "Attitudes and Opinions About the Mexican War. 1846-1970." Journal of the West 9, no. 4 (April 1972).
Entire issue dedicated to essays on different aspects of the Mexican War.

Craig, Richard B. The Bracero Program. Austin: University of Texas Press, 1971.
Analyzes the birth of the bracero program and the group pressures that brought it about.

Daniel, Glyn, ed. The Maya. New York: Frederick A. Praeger, 1966.

Davies, Nigel. The Aztecs: A History. London: Macmillan London Ltd., 1973.
A history of the Aztecs: their rulers, wars, and empire from the journey from Aztlán to the Conquest.

DeAnda, José. "Mexican Culture and the Mexican American." El grito 3, no.1 (Fall 1969).
Traces Mexican culture and its relationship to the Chicano today.

DeGarza, Patricia. Chicanos - The Story of Mexican Americans. New York: Julian Messner, 1973.
These events gave birth to the Chicano spirit and strength that have united Mexican American communities throughout the country toward a common goal. Once more, Mexican Americans are at the forefront of our history--only now demanding to be recognized as the vital and resourceful people

they are.

Dunne, John G. Delano: The Story of the California Grape Strike. New York: Farrar, Straus and Geroux, 1971.
Analysis and history of the farm workers strike in Delano, California, as led by Cesar Chavez.

Durán, Fray Diego, Book of the Gods and Rites and the Ancient Calendar. Norman: University of Oklahoma Press, 1971.
This is a translation of Durán's book Historia de las indias de Nueva España e islas de tierra firme, written in the early 1500s during the Spanish colonization of Latin America.

Duran, Livie, and H. Russel Bernard, eds. Chiçano Studies. New York: The Macmillan Co., 1973.
A selection of readings dealing with the historical roots of Chicano culture through the Mexican American War and up to the present.

Fergusson, Erna. Mexican Cookbook. Albuquerque: University of New Mexico Press, 1934.
104 authentic recipes for famous Mexican dishes, sauces, and dressings: celebrated favorites.

Forbes, Jack D. Mexican Americans - Handbook for Educators. Berkeley: Far West Laboratory for Educational Research and Development, 1967.
An excellent handbook that provides the teacher of the Mexican American with materials that give insight into the background of the Mexican culture and thinking. It also presents sixteen useful suggestions for educators. It additionally provides an excellent bibliography and a list of audio-visual materials.

Galarza, Ernesto. Merchants of Labor: The Mexican Bracero Story. Santa Barbara: McNally and Loftin, 1964.
An authoritative and detailed study of the role of the bracero in the multi-million-dollar agricultural industry in the Southwest.

Gamboa, Erasmo. "Chicanos in the Northwest: An Historical Perspective." El grito 6, no. 4 (Summer 1973).
A history of Chicanos in the Northwest and their situation today as it relates to past events.

Garza, Edward D. LULAC League of United Latin American Citizens. San Francisco: R and E Research Associates, 1972.
A history of the formation of LULAC and its purpose.

Gibson, Charles. The Aztecs Under Spanish Rule. Stanford: Stanford University Press, 1964.
This book examines the history of Aztec civilization following the Conquest and the changes that took place in Indian life under the Spanish crown during the succeeding three centuries.

Grebler, Leo, Joan W. Moore, and Ralph Guzman. The Mexican American People: Nation's Second Largest Minority. New York: Crowell Collier and Macmillan Co., 1970.
Analysis ranges over historical, cultural, religious, and political perspectives, the class structure, the family, and Mexican American individual in a changing social world.

Grieb, Kenneth J. The United States and Huerta. Lincoln: University of Nebraska Press, 1969.
U.S. intervention in Mexican affairs is covered from the rise of Victoriano Huerta to his fall from power.

Hatcher, Mattie Austin. The Opening of Texas to Foreign Settlement, 1801-1821. Austin: University of Texas, 1927.
The events and policies leading up to the colonization of Texas by Anglo America are concentrated on.

Hernandez, Luis F. "A Forgotten American." New York: Anti-Defamation League, 1969.
A resource unit for teachers on the historical-sociological background of the Mexican American community. Offers special guidelines for teaching the Mexican American; lists a bibliography of recommended readings.

Horgan, Paul. Great River: The Rio Grande in North American History -- Vol. I - The Indians and Spain; Vol. II - Mexico and the United States. New York: Holt, Rinehart and Winston, 1954.
Transcends history and soars above the river valley with which it deals; it is a survey, rich in color and fascinating in pictorial detail, of four civilizations: the aboriginal Indian, the Spanish, the Mexican, and the Anglo American. It presents the clash, the mutual attraction and repulsion, the final merger of the four peoples involved and their varied cultures.

Houston, Donald E. "The Role of Artillery in the Mexican War." *Journal of the West* 9, no. 4 (April 1972).
Entire issue dedicated to essays on different aspects of the Mexican War.

Howard, John R. *Awakening Minorities: American Indians, Mexican Americans, Puerto Ricans*. Chicago: Aldine Publishing Co., 1970.
Contains two articles concerning Chicanos: "La Raza: Mexican Americans in Rebellion," by Joseph L. Love, and "Mexican Americans: The Road to Huelga," by John R. Howard.

Hutchinson, E. P. *Immigrants and Their Children, 1850-1950*. New York: John Wiley and Sons, Inc.
A survey and guide to census data dealing with immigrants and their children. It mentions geographical distribution as well as occupational characteristics.

The Institute of Texan Cultures. "The Mexican Texans." San Antonio: University of Texas.
This pamphlet is one of a series that tells of the contributions made by the many ethnic groups to the history and culture of this state.

Jones, Oakah L., Jr. *Pueblo Warriors and Spanish Conquest*. Norman: University of Oklahoma Press, 1966.
A study of Spanish frontier organization and the tactics used by them in the use of Pueblo Indians as allies.

Kiev, Ari. *Curanderismo: Mexican American Folk Psychiatry*. New York: The Free Press, 1972.
An important addition to modern ethnopsychiatry. It contains instructive cross-cultural references to Aztec and Mayan traditions; to observation of the Mohave or Ojibwa Indians; to the difference between Mexican American and Puerto Rican folk psychiatry, et cetera.

Kern, Robert. *The Caciques*. Albuquerque: University of New Mexico Press, 1973.
Gives an insight into the Spanish exploitation of the Aztec political hierarchy and a limited treatment of political life in contemporary Mexico. Also discussed is the system of caciquismo in Latin America.

Lamb, Ruth S. *Latin America: Sites and Insights*. Claremont: Ocelot Press, 1963.
A perspective on Latin America from the time of the Spanish and Portuguese conquests in the New World to the present day. These stories catch the mood of Latin America as it was, show the change in its historical position, and give a quick view of its plans, problems, and hopes.

Lamb, Ruth S. *Mexican Americans: Sons of the Southwest*. Claremont: Ocelot Press, 1970.
This study tells the story of the Mexican Americans in the Southwest, describes their traditional behavior patterns, and discusses developing trends in community associations and radical organizations. It introduces Mexican American leaders of today and gives a comprehensive bibliography of works by and about them.

Lambert, Paul F. "The Movement for the Acquisition of All Mexico." *Journal of the West* 9, no.4 (April 1972).
Entire issue dedicated to essays on different aspects of the Mexican War.

Livingston-Little, D.E. "Composition and Activities of U.S. Military Forces in California During 1846-1848." *Journal of the West* 9, no. 4 (April 1972).
Entire issue dedicated to essays on different aspects of the Mexican War.

Long, Grace. *The Anglo-American Occupation of the El Paso District*. Austin: The University of Texas, 1931.
Early history of El Paso is covered, focusing on the Anglo-American settlement and conquest.

McHenry, J. Patrick. *A Short History of Mexico*. Garden City: Doubleday and Co., 1970.
In this concise, readable account, the history of one of the Western Hemisphere's most important countries is recounted.

Meinig, Donald William. *Southwest: Three Peoples in Geographic Change, 1600-1700*. New York: Oxford University Press, 1971.
This is a geographic study of the economic, political, social, and cultural relationships of Anglos, Chicanos, and Indians in the Southwest. Contains twenty-seven tables.

Meir, Matt S., and Feliciano Rivera. *The Chicanos*. New York: Hill and Wang, 1972.
Traces the history of the Chicano in the Southwest.

McWilliams, Carey. North From Mexico. New York: Greenwood Press, 1968.
The best history in one volume of the collision of two civilizations in the Southwest. The general tone is critical of U.S. methods of dealing with "minorities" down to mid-20th century.

McWilliams, Carey. "The Mexicans in America." New York: Teachers College Press, 1968.
This booklet offers an excellent survey on Mexican American history and its development. It is especially recommended for students on a secondary or early college level.

Madsen, William. Mexican Americans of South Texas. New York: Holt, Rinehart and Winston, 1964.
An anthropological study of one county on the Mexican-Texas border, describing the socio-cultural conditions of the Mexican Americans living there today. This text is helpful in determining the educational needs of these people.

Miller, Elaine K. Mexican Folk Narrative From the Los Angeles Area. Austin: University of Texas Press, 1973.
A collection of folktales ranging in subject from the devil to buried treasure. Contains a short biographical sketch on all informants. Tales in Spanish, with English résumés.

Moore, Joan N. "Colonialism: The Case of the Mexican American." Social Problems 17, no. 4 (1970) pp. 463-472.
An attempt to apply the concept of colonialism and its effect in California, New Mexico, and Texas.

Moore, Joan N. Mexican Americans. Englewood Cliffs, N.J.: Prentice-Hall, 1970.
A small book about the Mexican American experience in the U.S. There is an extra measure of historical background on Mexican Americans and on their region--the American Southwest.

Moquin, Wayne, and Charles Van Doren, eds. A Documentary History of the Mexican Americans. New York: Praeger Inc., 1971.
Presents a comprehensive view of this people's story from 1836 to present. Arranged chronologically, the 65 documents provide an unusual and provocative account of the Mexican American experience in "Anglo" America.

Morris, J. Bayard. Five Letters of Cortés to the Emperor. New York: W. W. Norton and Co., 1972.
The letters of Cortés give a detailed account of the invasion of Mexico and the conquest of Montezuma's empire. Included is a description of his life, religion, and personality, which influenced his observations and descriptions of the native Mexicans.

Nava, Julián. Mexican Americans: Past, Present and Future. New York: American Book Co., 1969.
Comprehensive text on the history of the Mexican Americans and their prospects for the future. Addressed to public schools (grades 8 or higher), it is useful to the adult.

Nava, Julián. Mexican Americans: A Brief Look at Their History. New York: Anti-Defamation League, 1970.
This short work will introduce the general reader to the Mexican American, the second-largest minority group in the United States. In view of the clear contemporary need for all Americans to know more about each other, this work sketches the major themes and issues encompassed in the historical development of the Mexican American.

Nava, Julián. The Mexican American in American History. Dallas: American Book Co., 1973.
This book is a highly selective collection of documents that will introduce readers to some nearly-forgotten chapters in the rich and diverse history of the Mexican American and his forebears, and, it is hoped, will stimulate these readers to further investigation.

Navarro, Armando. "The Evolution of Chicano Politics." Aztlán 5, no.1 (Spring and Fall 1974).
The author provides a theoretical framework for the study of Chicano politics in four stages: "The Politics of Resistence, 1846-1915"; "The Politics of Accomodation, 1915-1945"; "The Politics of Social Change, 1945-1965"; "The Politics of Protest, 1965-1972."

Nostrand, Richard L. The Hispanic American Borderland. Los Angeles: University of California at Los Angeles Press, 1968.
A detailed historical-geographical study of the processes that have shaped the U.S.-Mexican Border Area. The author presents extensive research with statistical charts and maps to illustrate his findings.

Paredes, Américo. With A Pistol in His Hand. Austin: University of Texas Press, 1971.
This book is about the life and legend of Gregorio Cortez, a notorius folk hero, and the cor-

rido (ballad) that evolved around the legend. Included is a chapter on the history of the lower Rio Grande border area.

Pinchot, Jane. The Mexican in America. Minneapolis: Lerner Publications Co., 1973.
A brief history of the Mexicans in the United States, their life in the American Southwest before statehood, the United States acquisition of their land, and the individual contributions of the Mexicans to American life.

Pitt, Leonard. The Decline of the Californios: A Social History of the Spanish-Speaking Californians, 1846-1890. Berkeley: University of California Press, 1966.
The social history of California from 1846-1890 highlights the initial encounter between the Anglo American and Hispano Mexican peoples. Documents important aspects of the elimination of the Californios from the positions of power and wealth that they enjoyed, and traces the start of systematic prejudice against Spanish-speaking peoples in the state. Teachers of Mexican American students will find many motivational springboards between the covers of this work.

Rak, Mary. Border Patrol. San Francisco: R and E Research Association, 1971.
A book that describes the Border Patrol along the border of New Mexico, Arizona, and West Texas.

Rankin, John E. "Zoot Suiter Termites." Congressional Record, 78th Congress, 1st Session, June 15, 1943.
The remarks of Mr. Rankin in the House of Representatives during the times of the called Zoot Suit Riots. His racist remarks are in support of the servicemen involved in the incidents.

Ríos, Herminio, and Lupe Castillo. "Toward a True Chicano Bibliography." El grito 3, no.4 (Summer 1970).
A list of Chicano newspapers covering the years 1848-1942.

Rivera, Feliciano. A Mexican American Source Book with Study Guideline. Menlo Park, Calif.: Educational Consulting Agencies, 1970.
This work is exactly what the title indicates -- a guideline to the history of the Mexican American people in the United States. It is constructed for the use of students and teachers who wish to have a better knowledge of the Mexican Americans.

Romano-V., Octavio I. "Charismatic Medicine, Folk Healing and Folk Sainthood." American Anthropologist 67 (October 1965), pp. 1151-1173.
A descriptive analysis of folk medicine. Contains a short history of Don Pedrito Jaramillo, a famous faith healer.

Ruíz, Eduardo, ed. The Mexican War -- Was It Manifest Destiny? New York: Holt, Rinehart and Wilson, Inc., 1963.
A collection of essays arguing for or against the U.S. war with Mexico.

Santibáñez, Enrique. Inmigración mexicana en los Estado Unidos. San Francisco: R and E Research Association, 1970.
A book written completely in Spanish about immigration into this country.

Servin, Manuel. The Mexican Americans: An Awakening Minority. New York: Macmillan Co., 1970.
This book deals with the background of Mexican American discrimination, the Mexican American and World War II, the Mexican American today as he awakens in a society from which he has been excluded.

Shockley, John Staples. Chicano Revolt in a Texas Town. Notre Dame: Notre Dame University Press, 1974.
The history of the political turmoil in Crystal City, Texas, and the takeover of the city government by La Raza Unida Party.

Silverberg, Robert. The Pueblo Revolt. New York: Weybright and Talley, 1970.
The revolt of the Pueblo Indians against their Spanish rulers in 1680 is the subject of this book. The author shows how it was accomplished, who led the revolt, what was achieved, and the way it all ended.

Singletary, Otis A. The Mexican War. Chicago: University of Chicago Press, 1960.
This dramatic account of the war that won the Southwest and California for the U.S. evokes a fresh appreciation of one of the most colorful but neglected episodes in American military history.

Stoddard, Ellwyn R. Mexican Americans. New York: Random House, 1973.

An Anglo view of Chicanos in the U.S. illustrating the clash of cultures in such areas as race, religion, language, education, occupations, and family life. Contains valuable statistics.

Sonnichsen, C. L. *Pass of the North*. El Paso: Texas Western Press, 1968.
A remarkable story -- a reminder in a rootless age of the deep roots of one community. It must be a tale of two cities, for El Paso is part Mexican and Ciudad Juárez is more American than it sometimes likes to admit. This is the story of how they came to be, how they changed from the old days to the new.

Steiner, Stan. *La Raza: The Mexican Americans*. New York: Harper and Row Publishers, 1969.
Exploring the world of Mexican Americans with thoroughness and empathy, this author has produced a vivid and significant book about an increasingly vocal minority. Rich with moving episodes and memorable characters.

Trujillo, Rafael Herrera. *Olvídate de "El Alamo."* Mexico City: La Prensa, 1965.
The true story of the Alamo, as told by a Mexican writer.

U.S. Commission on Civil Rights. *The Mexican American*. Washington, 1968.
A brief introduction to the Chicano way of life. This paper deals with the history, education, and current problems and movements.

Valdez, Luis, and Stan Steiner, eds. *Aztlán: An Anthology of Mexican American Literature*. New York: Random House, 1972.
This collection of Mexican American poetry, essays and short plays reaffirms the pride in the heritage of the Chicanos. The harsh reality of racist treatment combined with the poetic glory of the Aztec make this collection one of the most exciting for high school and college classroom use.

Vega, José J. *Nuestra América; Capítulos olvidados de nuestra historia: Aportaciones de españoles y mexicanos en el desarrollo cultural, económico y político de los Estados Unidos*. Mexico City: Galve, 1969.
A reexamination of American history exphasizing contributions of Mexican and Spanish explorers, discoverers, and colonizers written especially for the Chicano student. This is the first volume of several, covering up to 1848.

Wauchope, Robert. *The Indian Backround of Latin American History: The Maya, Aztec, Inca and Their Predecessors*. New York: Alfred A. Knopf, 1970.

West, John D. *To Die Like A Man*. Austin: The University of Texas, 1964.
This work is about several folk heroes of the Southwest, including Joaquín Murieta and Gregorio Cortez.

Womack, John, Jr. *Zapata and the Mexican Revolution*. New York: Alfred A. Knopf, 1970.

Von Hagen, Victor W. *The Aztec: Man and Tribe*. New York: New American Library, 1958.
Victor Von Hagen, the noted scientist and explorer, tells the fascinating story of a landless people who gained control of Mexico and built Tenochtitlán, one of the richest cities raised by indigenous man in the Americas.

MAGAZINES

Aztlán: Chicano Journal of the Social Sciences and the Arts. Aztlán, Campbell Hall Room 3121, University of California at Los Angeles, 504 Hilgard Ave., Los Angeles, Calif. 90024. $3.00/year.

El grito. El Grito, P.O. Box 9275, Berkeley, California 94719. $4.00/year.

Journal of Mexican American History. Mexican American Historical Society, Box 13861, Santa Barbara, California 93107. $8.70/year.

Journal of Mexican American Studies. Journal of Mexican American Studies, 1229 East Cypress Street, Anaheim, California 92805. $5.50/year.

Nosotros. Nosotros, P.O. Box 2400, El Paso, Texas 79999. $2.00/year.

Regeneración. Carta Editorial, P.O. Box 54624, Terminal Annex, Los Angeles, California. $5.00/year.

NEWSPAPERS

El chicano. El Chicano, 1313 South Mt. Vernon Ave., San Bernardino, California 92410. $7.50/year.

The Forumeer. Fred Vasquez, Subscription Manager, 745 South 11th Street, San José, California. $5.00/year.

El hispano. El Hispano, P.O. Box 2201, Albuquerque, New Mexico. $2.00/year.

Chicano Times. Chicano Times, 719 Delgado, San Antonio, Texas 78207. $2.00/year.

MUSIC OF MEXICO

compiled by Frances E. Dethlefsen

Introduction

Music in the classroom is not a new idea in teaching. It is standard fare at the elementary school level, but tends to diminish with rapidity at the secondary level. Incorporating music into teaching can be a dynamic and exciting approach to using one of man's oldest cultural achievements. Music is generally a vital force in the life of many teen-age students, and using music in the classroom can generate an interest in many types and kinds of music for listening pleasure.

This bibliography may be used to introduce music in the classroom as a cultural component of course content, to emphasize lecture points, to supplement lectures and activities, to stimulate student interest in music, and to provide an awareness of music for listening pleasure.

Not all secondary subjects are suited to this purpose, but social studies and foreign languages are two areas in which music could be used not only for the esthetic qualities of the music itself, but also to introduce a cultural segment of a particular country. Obviously, this cannot be done without some knowledge and background in the music of a country, and that is the primary purpose of this bibliography -- to give teachers selective materials that pertain to the music of Mexico. It will serve as a reading list for students and as a resource of materials for librarians.

The music of Mexico was selected for several reasons. It is well suited for language classes in Spanish, any part of the history of Mexico, Latin American studies, Mexican American studies, and many parts of the history of the United States. Many teachers and students are familiar with Mexican music. The touring company of the Ballet Folklórico of Mexico has helped to spread Mexican folk music throughout much of the United States. The Latin American dance craze in the early 1960s stimulated a renewed interest in this unique music.

From a more practical viewpoint for the purpose at hand, the music of Mexico reflects distinct historical patterns, maintains regional characteristics, and is rich and diversified in content and style, and many of the songs and musical pieces are typical of holidays and fiestas. All of this adds up to "something for everybody," which is exactly the point when using music in classroom teaching.

A few pertinent remarks regarding the materials selected for this bibliography are necessary. It presents a range of materials on Mexican music and is designed for teachers, librarians, and students at the secondary level. Entries in Spanish and English have been included and are arranged in alphabetical order by the author's last name or by title or publisher where no author is given. Appended to this bibliography are suggested sources where materials may be obtained. Some of the titles may be in public and university libraries. If they are not readily available, you may secure them by means of interlibrary loan. This procedure involves time, and anticipating needs can prove helpful. School librarians should be consulted.

In regard to the materials in Spanish, the same procedure is recommended. The Latin American Collection at The University of Texas at Austin participates in interlibrary loan with public and university libraries. Publishers who import books may be able to get specific items. Another possible source of securing materials could be friends who travel to or live in Mexico. Of course, the most desirable method is to go to Mexico and browse through the many excellent book and record shops.

Appended to this bibliography are suggested sources for catalogs of recorded music, phonograph record companies, publishers and suppliers of imported materials, and book publishers in Mexico. Descriptive lists of catalogs may be obtained by submitting a written request. Many of these sources should prove useful in locating materials on Mexico and other countries of Latin America.

Brady, Agnes M. La Navidad. Skokie, Illinois: National Textbook Co., 1935.
Christmas activities include songs, dance and music of authentic folk dances, customs, games, stories, and plays of Mexico, Spain, Peru, Costa Rica, Panama, El Salvador, Dominican Republic, Venezuela, Uruguay, and Argentina. Contains a Spanish-English vocabulary.

Brewster, Mela S. Mexican and New Mexican Folk Dances. Albuquerque: University of New Mexico Press,

1950.
Music and dance instructions for these popular folk dances are included.

Campos, Rubén M. El folklore y la música mexicana. Mexico City: Talleres Gráficas de la Nación, 1928.
A three-part division facilitates the study of the music of Mexico from the pre-Columbian era to the development of modern music: the ancient musical tradition and the early colonial period, folk and popular music in the 19th century, and the rise of modern music in Mexico. The text contains 20 musical examples and 100 folk songs, and dances with music for piano are included in the appendix.

Castañeda, Daniel. Balance de Agustín Lara. Mexico City: Ediciones Libres, 1941.
Mexico's outstanding and successful composer of popular music, Agustín Lara, is studied both as a song writer and composer. A biographical sketch concludes this work written by one of Mexico's leading musicologists.

Chase, Gilbert. A Guide to the Music of Latin America. Washington, D.C.: Pan American Union, 1962.
An extensive annotated bibliography arranged by country. Comments by the author in the form of short discussions preface the bibliographies given for each country. These commentaries include music history, musical instruments, composers, types of music, and current developments. Subject areas within the bibliographies facilitate the use of this excellent guide.

Chase, Gilbert. The Music of Spain. New York: W. W. Norton, 1941.
Chapter 17, "Hispanic Music in the Americas," contains material on the music of Mexico relating to the following topics: the first music school founded in Mexico in the 16th century, first printing of music books, folk music, the corrido (ballad), and the works of Mexico's modern composers.

Chenoweth, Bida. The Marimbas of Guatemala. Lexington: University of Kentucky Press, 1964.
Marimba music is quite prevalent in Mexico, and this is an important study of the history of the marimba and its importance to Indian life. Music for the marimba is included in a section of this work.

Covarrubias, Luis. Mexican Native Dances. Mexico City: Eugenio Fischgrund, n.d.
Musical information, brief but useful, can be found in the text of this colorfully illustrated booklet containing 14 regional dances of Mexico.

Dean, Frances F., ed. Intercultural Education Series (Programa de Educación Interamericana): A Selected Annotated Bibliography of Inter-American Teaching Aids for Art, English, Language Arts, Music, Social Studies and Spanish. College Station: Texas A&M University Press, 1967.
"This is a selected, annotated bibliography, designed especially for teachers who need ready sources of good information, usable in the classroom, pertaining to Inter-American topics and suitable for a given grade level." Major divisions are by countries of Latin America included and a section called Latin America. Includes materials for elementary and secondary levels: books, periodicals, pamphlets, visual aids, records, tapes, films, and film-strips. Four valuable appendices give the following: "A List of Publishers and Addresses in USA," "Producers and Rental Sources of Film Materials," "Sources of Inexpensive Latin American Study Materials," and "Bibliographical and Curricular Resources." Very good source for Mexican music and music publishers.

Fergusson, Erna. Fiesta in Mexico. New York: Alfred A. Knopf, 1934.
"Includes impressionistic descriptions of Mexican dances, with brief references to popular music."

Gallop, Rodney. Mexican Mosaic. London: Faber and Faber, 1939.
A good descriptive background of Mexican music, with music included.

García Rivas, Heriberto. 150 Biografías de mexicanos ilustres. Mexico City: Editorial Diana, 1974.
Contains important, detailed information on the two men who wrote the words and music to the national anthem of Mexico, Jaime Nunó and González Bocanegra.

Garrido, Juan S. Historia de la música popular en México, 1896-1973. Mexico City: Editorial Extemporaneos, 1974.
Extensive coverage of the popular music of Mexico. Includes the popular composers of this time period and their works. The book is profusely illustrated with photographs.

Grove's Dictionary of Music and Musicians. 5th ed. 9 vols. New York: St. Martin's Press, 1954.
An alphabetically arranged encyclopedia of everything pertaining to music. See articles: "Folk Music - Mexico," names of composers, "Latin American Music," musical instruments by name, etc.

Hague, Eleanor. Latin American Music, Past and Present. Santa Ana, California: Fine Arts Press, 1934.
A chronological study of the development of Latin American music, Chapters 4 and 5 contain information about songs, dances, the Spanish influence, and 20th-century composers.

Handbook of Latin American Studies. (Humanities) Gainesville: University of Florida Press. Biennial.
Annotated bibliographies of the music of Mexico can be found in each of the Humanities volumes.

Harvard Dictionary of Music. 2d ed. Cambridge, Massachusetts: Harvard University Press, 1969.
Contains a very compact, detailed account of the history and development of music in Mexico from the pre-Columbian era to the present. Includes composers and their major works. See: Mexico, p. 524-526.

Herring, Hubert, and Herbert Weinstock, eds. Renascent Mexico. New York: Covici, Friede, 1935.
The following chapters in this work pertain to the music of Mexico: "Mexican Music" by Carlos Chávez: "The Fiesta as a Work of Art" by René d'Harnoncourt; "Mexican Folk Dances" by Frances Toor.

Johnson, Edith. Regional Dances of Mexico. Skokie, Illinois: National Textbook Corp., 1935.
Authentic music and dance, specific instructions for copying costumes, and clear directions for dance formations are all in this work that was compiled from the author's travels in Mexico. Music (piano accompaniment) is included; however, a cassette tape of the piano music is avaliable from National Textbook Corporation.

Kuruth, Gertrude P., and Samuel Martí. Dances of Anahuac. Chicago: Aldine Publishing Co., 1964.
Through historical investigation the music and dances of the Mayas and Aztecs have been reconstructed. In-depth research by two scholars has served to reconstruct "obsolete dances and music."

Malstrom, Dan. Introduction to Twentieth Century Mexican Music. Uppsala, Sweden: The Institute of Musicology, 1974.
Written with a concern for modern Mexican music as an art of esthetic quality and great value. Readable text for the amateur in spite of the fact that some parts are intended for musicians and musicologists. Very good biographical information on 20th-century composers.

Martí, Samuel. La música precortesiana (Music Before Cortés). Mexico City: Ediciones Euroamericanas, 1971.
Excellent photographs, with a bilingual text for each, serve to introduce a panorama of musical instruments made and used by the Indians of Mexico before 1519. That music in ancient Mexico was a high cultural achievement is well conveyed by the detailed descriptions of these musical instruments.

Mayer-Serra, Otto. Música y músicos de Latinoamérica. 2 vols. Mexico City: Editorial Atlante, 1947.
This two-volume encyclopedia gives broad coverage to all aspects of Latin American music, past and present. Includes history of music, folk music, descriptions of dance and instruments, religious music, biographies of musicians and composers, musical organizations and educational activities, etc. Includes words and music of national anthems. Material related to Mexico: volume 2, p. 622-644.

Mayer-Serra, Otto. Panorama de la música mexicana desde la Independencia hasta la actualidad. Mexico City: El Colegio de México, 1941.
Topics covered in this history of the development of Mexican music from 1800 to 1941 include music and society in the 19th century, musical productions and opera in the 19th century, and nationalism in Mexican music. Music and words of approximately 45 musical examples are included.

Mayer-Serra, Otto. The Present State of Music in Mexico. Washington, D.C.: Pan American Union, 1946.
A general survey, with most of the comments in the area of folk music. A brief discussion of the future role of folk music in Mexico concludes this brief and informative commentary.

Mendoza, Vicente T. El corrido mexicano: Antología, introducción y notas. Mexico City: Fondo de Cultura Económica (Colección Popular no. 139), 1954.
The introduction of this work contains a wealth of information on the history of the corrido (ballad) and brief comments on the various types of corridos and those who compose them. 172 corridos are arranged by subject and the music for 70 of these is included.

Mendoza, Vicente T. Panorama de la música tradicional de México. Mexico City: Imprenta Universitaria, 1956.
A history of the music of Mexico written by this well-known folklorist. Bibliographies for the many types of music are given in addition to selections of music with words. Illustrations consist

mainly of Mexican musicians, both from the past and the present, playing their native instruments.

Moncada García, Francisco. Pequeñas biografías de grandes músicos. Mexico City: Ediciones Framong, 1966.
60 Mexican musicians of the 19th and 20th centuries who have contributed to the art and importance of Mexican music. A portrait of each is included, with information on their lives and their contributions to the music of Mexico.

Mooney, Gertrude. Mexican Folk Dances for American Schools. Coral Gables, Florida: University of Miami Press, 1957.
Designed for use by teachers and students.

Morales, Humbert, and Henry Adler. Latin American Rhythm Instruments and How to Play Them. New York: Adler, 1954.
Music and instruction in an illustrated book on the method of playing musical instruments of countries of Latin America.

Mullican, Hazel A. Panamericana: A Pagent of the Americas. Skokie, Illinois: National Textbook Corp., 1935.
"For presentation before the entire student body as a part of the celebration of Pan American Day. Appropriate music, dances, and costumes are included."

Nettl, Bruno. Folk and Traditional Music of the Western Continents. 2d ed. Englewood Cliffs, New Jersey: Prentice-Hall, 1973.
Chapter 9 in this excellent work, "Latin American Folk Music," was written by the renowned musicologist, Gérard Béhague. Music of Mexico is included in this discussion, which covers music history, dance, instruments, and gives some musical examples. A narrative bibliography of books, periodicals, and recordings end this and the other chapters in this book. Chapter 10, "Afro-American Folk Music in North and Latin America," may be of interest to Latin American music lovers.

Orta Velázquez, Guillermo. Breve historia de la música en México. Mexico City: Librería de Manuel Porrúa, 1970.
An informative, brief history of the music of Mexico from the pre-Columbian era to the early 20th century. Musical examples and photographs of original documents add to this readable book.

Palacios, Jesús. Los titanes de la música. 2d ed. Mexico City: Editores Mexicanos Unidos, 1974.
The giants of the music world, past and present, are included in this work, which is arranged by countries. Brief and informative. Includes singers, classical and popular composers, conductors, and musicians. Mexico is included.

Pan American Union. Cancionero popular Americano: 75 canciones de las 21 Repúblicas Americanas. Washington, D.C., 1950.
75 of the best-known Latin American popular and folk songs are presented with music and Spanish words.

Pan American Union. Composers of the Americas: Biographical Data and Catalogs of Their Works. Washington, D.C., 1955-
This series began with the publication of the first volume in 1955, and has been continued with one volume per year, the latest being volume 18, 1972. Each volume contains 4 to 16 names in an alphabetical arrangement, portraits, pages from musical scores. Works for each composer are arranged chronologically within principal areas. Includes date of composition, publisher, and recordings if available.

Pan American Union. Folk Songs and Dances of the Americas. (No. 1) Washington, D.C., 1967.
Folk songs of Mexico, Argentina, Panama, Colombia, Dominican Republic, Venezuela, and Brazil, with music and words combined with illustrated instructions.

Pan American Union. Folk Songs and Stories of the Americas. Washington, D.C., 1967.
"In these simple stories and songs may be found some of the primitive lore of the original inhabitants of our continent, some thoughts of those who came to America from Europe, some of the merry-making of our neighbors today, and some of the wisdom common to all races and ages."

Pan American Union. Latin American Orchestral Music Available in the United States. Washington, D. C., 1956.
A catalog listing names of composers, titles of their works, place and date of birth, musical scores, and names of publishers. Length in minutes is usually given for each work.

Pan American Union. Music of Latin America. 3d ed. Washington, D.C., 1953.
Four and a half centuries of the music of Latin America in a brief survey. Major musical works, dances, musicians, a bibliography of books in English make this a useful guide.

Pan American Union. National Anthems of the Americas. Washington, D.C., 1972.
These national anthems are facsimile editions of the official versions for piano with the words in Spanish, English, French, or Portuguese as appropriate.

Peterson, Frederick A. Ancient Mexico: An Introduction to the Pre-Hispanic Cultures. New York: Capricorn Books, 1962.
Chapter 11, "Music, Song and Dance," is devoted to a detailed description of music, musical instruments, songs and dance, festivals, ancient gods, and the scope and importance of music to Indian life before 1519. This is a very good source for this time-period, and easy reading.

Rambos, Ina W. Canciones de Navidad. Skokie, Illinois: National Textbook Corp., n.d.
A collection of universal Christmas songs in Spanish versions.

Saldívar, Gabriel. Historia de la música en México: Epocas precortesiana y colonial. Mexico City: Editorial "Cvltvra," 1934.
This three-part work attempts to trace the changing influences that occurred during the pre-Cortés period through the colonial period and how the music of Mexico was affected. The major divisions in this book are: indigenous music, European music in New Spain, and popular music of the colonial period. The 60 musical examples include Indian songs, singing games of children, folk music and dances, and the corrido. Excellent source on Mexico's musical heritage.

Sandí, Luis. Choral Arrangements of Latin American Folk Songs. Washington, D.C.: Pan American Union, 1954.
Mayan, Tarascan (Mexican Indian), and Peruvian folk songs are arranged by this Mexican composer and choral director for chorus (four-part, mixed-voice) without accompaniment.

Sandburg, Carl. The American Songbag. New York: Harcourt, Brace, 1927.
7 Mexican songs are included. They are: Adelita, La Cucaracha, El Abandonado, Cielito Lindo, Lo Que Digo, Mañanitas, and Versos de Montalgo. All are for voice and piano and have English translations, with the exception of Cielito Lindo, which is in Spanish only.

Simmons, Merle Edwin. The Mexican Corrido as a Source for Interpretative Study of Modern Mexico, 1870-1950. Bloomington: Indiana University Press, 1957.
An interpretative study of some important elements of the modern Mexican nation using the corrido as the source of study. A history of the corrido is included. A scholarly study but may be useful material for corrido fans.

Spell, Lota M. "The First Music-books Printed in America." Music Quarterly, v. 15, no. 1 (January 1929), p. 50-54.
This very brief article presents the historical background of the earliest music-books published in New Spain. Gives a chronological history of the ten books published between 1556-1607.

Spell, Lota M. "The First Teacher of European Music in America." Catholic Historical Review, v. 2, no. 3 (October 1922), p. 372-378.
The first teacher of European music was Pedro de Gante, a missionary in Mexico, who arrived in 1523. This article gives a list of the musical instruments used in the churches in the 16th century, and tells of de Gante's work and the studies he taught.

Spell, Lota M. "Music in the Cathedral of Mexico in the 16th Century." Hispanic American Historical Review, v. 26. (1946).
This narrative depicts the role and type of music used in the 16th century in the main cathedral in all of New Spain. Also gives a brief overview of this time period in Mexico.

Stevenson, Robert. Music in Mexico: A Historical Survey. New York: Thomas Y. Crowell, 1952.
This is the first book written in English on the history of Mexican music. An extremely useful work, arranged chronologically. The following topics are treated in detail within the chapters: 1. Early Aboriginal Music in Mexico. 2. The Transplanting of European Musical Culture. 3. The Culmination and Decline of Neo-Hispanic Music. 4. The Operatic Nineteenth Century. 5. Fulfillment During the Twentieth Century. An excellent and valuable publication for the study of Mexican music.

Tinker, Edward Larocque. Corridos and Calaveras. Translations by Américo Paredes. Austin: University of Texas Press, 1961.
This beautifully printed work includes corridos and calaveras from the author's collection of Mexican

broadsides. These have been reproduced, and comments accompany the facsimiles. This should be of special interest to Mexican culture enthusiasts.

Toor, Frances. A Treasury of Mexican Folkways. New York: Crown, 1967.
Part III of this book by Frances Toor, a prolific writer on many subjects regarding Mexico, is devoted to music and dance, with many musical notations. Also contained in this mine of information are fiestas, customs, myths, folklore, beliefs, etc. 100 drawings by Carlos Mérida and approximately 170 photographs compliment the text.

Appendix A
Catalogs of Recorded Music

Durán, Gustavo. Recordings of Latin American Songs and Dances: An Annotated Selective List of Popular and Folk-Popular Music. 2d ed. Washington, D.C.: Pan American Union, 1950.
The list is arranged first by geographic region, then by type of song or dance. The music of each country is described and the album number is given along with the name of each performing group. A bibliography is included.

Indiana University. School of Music. Latin American Music Center. Latin American Music Available at Indiana University, Score Library, Tape Archive (Art Music), Folk and Primitive Music. Bloomington: Indiana University Press, 1964.
"...includes separate listings of scores and tapes compiled by the Center not only for the purpose of promoting the study and research of performers with the basic materials and corresponding information on the selection of works from the past and present... In addition...a listing of the Latin American materials available through the Archives of Folk and Primitive Music at Indiana University is offered."

Lumpkin, Ben F., and N. L. McNeil. Folksongs on Records (Issue 3). Boulder, Colorado: Folksongs on Records, 1950.
"Lists 700 commercially recorded discs and albums of folksongs and folk music, chiefly American. Contents of discs given, with informal annotations. Useful indexes to English and Scottish ballads, spirituals, work songs, Irish songs, Mexican and Latin American songs; numerical lists of albums."

U.S. Library of Congress. Music Division. Recording Laboratory. Folk Music: A Catalog of Folk Songs, Ballads, Instrumental Pieces, and Folk Tales of the United States and Latin America on Phonograph Records. Washington, D.C.: Library of Congress, 1964.
"A catalog of recordings available for purchase from the Archive of American Folk Song at the Library of Congress. Presents a sampling of American folk music and tales recorded for the most part in their native environment."

Appendix B
Sources for Recordings of Latin American Music
Available in the United States - A Partial Listing

Audio Fidelity Records
465 51st Street
New York, N.Y. 10019

Capitol Records, Inc.
Hollywood & Vine Streets
Hollywood, California
(Capitol International Serial)
(Capitol of the World Series)

Columbia Records, Inc.
51 West 52nd Street
New York, N.Y. 10019
(Columbia World Library of Folk and Primitive Music)

Folkway Records
43 West 61st Street
New York, N.Y. 10023

Monitor Recordings
156 5th Avenue
New York, N.Y. 10003

Nonesuch Records
1855 Broadway
New York, N.Y. 10023

Orfeon Records, Inc.
2837 West Pico Blvd.
Los Angeles, California 90006

Westminster Records
c/o ABC Records, Inc.
8255 Beverly Blvd.
Los Angeles, California 90048

Appendix C
Publishers and Suppliers of Latin American Materials in the United States
A Partial Listing

Anaya Las Américas
40-22 23rd Street
Long Island City, N.Y. 11101

Continental Book Co.
11-03 46th Avenue
Long Island City, N.Y. 10003

Heffernan Supply Co.
P.O. Box 5309
San Antonio, Texas 78201

Hispanic American Publications, Inc.
252 East 51st Street
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LATIN AMERICAN STUDIES

compiled by Ann Graham

BIBLIOGRAPHIES AND GUIDES TO THE LITERATURE

Handbook of Latin American Studies. Gainesville, Florida: University of Florida Press, 1935-
This is the most important bibliographical publication in the field of Latin American studies, both in the wide range of topics that it covers and in the length of time that is has been published. It is an annotated subject bibliography of publications in the humanities and social sciences. Besides its extensive coverage of monographic publications, it provides one of the few subject approaches to periodical articles about Latin America published throughout the world. Originally published in one annual volume the proliferation of published material about Latin America has led to the publication of one volume devoted to the social sciences and one devoted to the humanities in alternate years beginning in 1965. A short summary article highlighting important publications precedes the bibliography for each field.

Sable, Martin H. A Guide to Latin American Studies. 2 vols. Los Angeles: Latin American Center, University of California, 1967. (Reference Series No. 4)
An annotated subject bibliography of publications about Latin America in English, Spanish, Portuguese, French, and German. It covers a wide range of subjects including the social sciences, the humanities, science and technology. Both books and periodical articles are cited.

Bayitch, S.A. Latin America and the Caribbean: A Bibliographical Guide to Works in English. Coral Gables, Florida: University of Miami Press, 1967. (Interamerican Legal Studies, no. 10)
Cites English language books and periodical articles about Latin America, with emphasis on social science and legal literature. It uses a subject approach, breaking down each subject by country.

Gropp, Arthur E. *A Bibliography of Latin American Bibliographies*. Metuchen, N. J.: Scarecrow Press, 1968.
This work and its 1971 supplement contain citations for 8500 monographic bibliographies about Latin America. It is arranged by subject, but an index provides access through authors' names.

Gropp, Arthur E. *A Bibliography of Latin American Bibliographies Published in Periodicals*. 2 vols. Metuchen, N. J.: Scarecrow Press, 1976.
Cites 1976 bibliographies "published in Latin American periodicals, and in periodicals published elsewhere with specific reference to Latin America" from 1929 to 1965, although some citations precede 1929. Includes both bibliographical articles and articles which include bibliographies. Arranged by subject, the bibliography is accompanied by an index to "names of persons, corporate bodies, government offices, titles of series and periodicals, subjects, and geographical names."

Liste Mondiale des Périodiques Spécialisés: Amérique Latine. *World List of Specialized Periodicals: Latin America*. Paris: Mouton, 1974.
This is a list of 381 periodicals about Latin America published throughout the world. It includes periodicals devoted to "social and human sciences (social and cultural anthropology, sociology, political science, economics, demography, linguistics, social psychology)." Information given for each periodical includes publication data, general contents, and whether or not it has indexes. The work has subject and title indexes.

Latin American Newspapers in United States Libraries: A Union List. Austin: University of Texas Press, 1969. (Conference on Latin American History Publications, no. 2)
This is a union list of 5500 Latin American newspapers owned by seventy libraries in the United States. It includes both newspapers currently being published and those which have ceased publication. The entries for newspapers include date of establishment and frequency of publication when that information is known.

ENCYCLOPEDIAS

Encyclopedias summarize information. They may be general, covering all fields of knowledge, or specialized, covering a particular field in detail. They approach a topic from both an historical and a current perspective.

Enciclopedia universal ilustrada Europeo-Americana. 70 vols. in 72. Madrid: Espasa-Calpe, 1958-1968.
This general Spanish language encyclopedia and its appendix are useful for long background articles on the history and geography of each Latin American country and for the many biographical and geographical entries related to Latin America. They contain many hard-to-find maps of small Latin American cities. Since 1934 an annual supplement has been published. This encyclopedia is usually referred to as "Espasa" rather than by its title.

Enciclopedia del arte en América. New York: McGraw-Hill, 1974.
Presents information on Latin American history, economy, politics, biography, fine arts and literature. Survey articles for each country include bibliographies.

Enciclopedia del arte en América. 5 vols. Buenos Aires: Bibliográfica OMEBA, 1969.
This work provides an introduction to the history of art (painting, sculpture and architecture) for each country of the Americas in its first two volumes. A name index in each volume gives access to individuals mentioned in the text. The last three volumes constitute a biographical dictionary of North and South American artists. All of the volumes include illustrations.

BILINGUAL DICTIONARIES

One-volume bilingual dictionaries of English-Spanish/Spanish-English and English-Portuguese/Portuguese-English are useful for quick reference when reading or writing a language with which one is not completely familiar. Two popular bilingual dictionaries are:

Velázquez de la Cadena, Mariano; Edward Gray; and Juan L. Iribas. *New Revised Velázquez Spanish and English Dictionary*. Chicago: Follett Publishing Co., 1967.

Houaiss, Antonio, ed. *The New Appleton Dictionary of the English and Portuguese Languages*. New York: Appleton-Century-Crofts, 1967.

INDEXES

Indexes provide access to the contents of periodicals, books and other publications. The lack of indexes to periodicals published in Latin America is a roadblock to making maximum use of these publications, but recently there have been signs that the situation may improve.

Pan American Union. Columbus Memorial Library. Index to Latin American Periodical Literature, 1929-1960. 8 vols. Boston: G. K. Hall, 1962.

An author and subject index to periodical literature about Latin America. Emphasizes economic, political, social, and cultural topics, but other subjects such as agriculture are included to a lesser degree. This index and its supplement supply coverage only through 1965.

Indice general de publicaciones periódicas latinoamericanas: humanidades y ciencias sociales. Index to Latin American Periodicals: Humanities and Social Sciences. Boston: G. K. Hall, vol. 1-, 1961-

An annual subject index to articles in 225 Latin American periodicals. No volumes have been published since 1970.

Hispanic American Periodicals Index. Tempe, Arizona: Arizona State University, Center for Latin American Studies, 1974-

An author and subject index to about 100 periodicals in English, Spanish, and Portuguese published in or about Latin America. A useful feature is the indexing of book reviews. Only one volume, covering 1974, has been published so far, but future volumes are projected.

U. S. Library of Congress. Hispanic Law Division. Index to Latin American Legislation, 1950-1960, 2 vols. Boston: G. K. Hall, 1961.

A subject index to national legislation appearing in official sources of the Latin American countries. Two supplements bringing coverage up to 1970 have been issued.

Guía a las reseñas de libros de y sobre Hispanoamérica. A Guide to Reviews of Books from and about Hispanic America. Detroit: Blaine Ethridge Books, 1965-

This guide to book reviews about Latin America began in 1965 as a mimeographed index to book reviews published in 248 periodicals received in the library of the University of Puerto Rico, covering the years 1961-1965. No more issues were published until recently, when volumes for the years 1972 and 1973 appeared. Coverage has been greatly expanded. Reviews in 350 periodicals are not indexed. Brief summaries of the reviews in the language in which they originally appeared are an important new feature. Although the years covered by this publication are still few, it promises to be extremely useful.

HANDBOOKS AND DIRECTORIES

Handbooks and directories supply concise information on specific topics.

Sable, Martin H. Master Directory of Latin America, Containing Ten Directories Covering Organizations, Associations, and Institutions, in the Fields of Agriculture, Business-Industry-Finance, Communications, Education, Research, Government, International Cooperation, Labor-Cooperatives, Publishing and Religion, and Professional, Social and Social Service Organizations and Associations. Los Angeles: Latin American Center, University of California, 1965. (Reference Series, no. 2)

The material covered in this directory is described in its title. Although some of the information is outdated, it remains the most complete directory of organizations in or concerned with Latin America.

Hilton, Ronald. Handbook of Hispanic Source Materials and Research Organizations in the United States. 2nd ed. Stanford, California: Stanford University Press, 1956.

A basic guide to libraries, museums, art galleries and other institutions with Hispanic materials, "Hispanic" being defined as Spain, Portugal, Latin America, and Florida, Texas, the Southwest and California until their annexation by the United States. Bibliographies of Spanish missions are included under appropriate states. Although this work is not up-to-date, lacking coverage of more recent acquisitions of the institutions it includes, it is still a useful tool.

U.S. Library of Congress. Hispanic Foundation. National Directory of Latin Americanists. Washington: Library of Congress, 1971.

A directory of about 2700 specialists in "various Latin American academic disciplines." The entry for each individual includes birthplace and birth date, academic discipline and degree, professional career, fellowships and other honors, memberships, research interests, publications, language competence, and home and office address. There is an index of persons by subject specialty.

Pan American Union. Office of Public Relations. Chiefs of State and Cabinet Minister of the American Republics. Washington: Pan American Union, 194?-

A quarterly publication which covers the United States, Latin America and the Caribbean, listing the chief of state, date elected, date term ends and cabinet ministers for each country. It also includes ambassadors to the Organization of American States, the United Nations and the United States, with their addresses.

Fitzgibbon, Russell Humke. Latin American Governmental and Political Organization: An Outline. Pasadena, California: Current World Leaders, 1973.
Presents in tabular form concise information about the constitutions, executive, legislative, and judicial brances of government, local government organization, suffrage and elections, political parties and armed forces for each of the Latin American states.

Hilton, Ronald. The Scientific Institutions of Latin America, with Special Reference to Their Organization and Information Facilities. Stanford, Claifornia: Institute of International Studies, 1970.
This work describes the scientific institutions and science libraries of Latin America. Under each country it gives information on university science faculties and government and private institutions. Besides the major teaching or research interest of each institution, it covers such information as its major publications and the size and important holdings of its library.

Handbook of Middle American Indians. 16 vols. Austin: University of Texas Press, 1964-1976.
Long articles cover a wide variety of topics about Indians from northern Mexico to Panama. Archaeology, ethnohistory, ethnology, natural history, and physical and social anthropology are the broad areas included in volumes 1-11. A detailed subject index in each volume provides access to specific topics. Volumes 12-15 comprise a guide to ethnohistorical sources for the geographical area covered by the first eleven volumes. It also includes a guide to the location of artifacts cited in the same volume.

Steward, Julian Haynes. Handbook of South American Indians. 7 vols. New York: Cooper Square Publishers, 1963.
Volumes 1-4 of this guide deal with specific South American Indian tribes, presenting for each one geographical, environmental, historical, and cultural data as well as the principal sources of anthropological data about it. Each volume includes a bibliography. Volume 5 is concerned with the comparative ethnology of South American Indians and cross-cultural surveys of various aspects of Indian life constitute its bulk. Volume 6 covers physical anthropology, linguistics and cultural geography of the South American Indians. Volume 7 is a detailed subject index to the set.

OTHER USEFUL SOURCES

Statistical Abstract of Latin America. Los Angeles: Center of Latin American Studies, University of California, 1st- , 1955-
An Annual publication summarizing demographic, social, economic, and political statistics for the Latin American countries. A bibliography lists the sources of data presented including statistical publications of international, government, and private agencies.

América en cifras. Washington: Union Panamericana, 1960-
A compilation of demographic, economic, social, cultural, and political statistics of the American nations. Eight editions have been published since 1960. They contain good bibliographies of official statistical publications of the countries covered. The tables and text are in Spanish, but since the 7th edition of 1972 an English translation of the introduction, table of contents, and titles, headings and footnotes of each table has been included.

Ruddle, Kenneth and Philip Gillette, eds. Latin American Political Statistics. Los Angeles: Latin American Center, University of California, 1972.
Presents political information on the twenty-four independent Latin American countries from 1940 through 1972 through summaries and tables. Covers officials of the executive branches, important political dates, election results and voter registration. There is an index of political leaders and institutions.

Reed, Irving B., Jaime Suchlicki, and Dodd L. Harvey. The Latin American Scene of the Seventies: A Basic Fact Book. Miami, Florida: Center for Advanced International Studies, University of Miami, 1972. (Monographs in International Affairs)
Presents basic information on twenty-four Latin American and Caribbean countries, including demography, political, economic and social conditions, foreign relations and trade, and United States and USSR interests. An Appendix lists major American business firms and affiliates in each country.

Latin America. New York: Facts on File, Inc., 1972-
An annual summary of events in Latin America and the Caribbean area. A unit on regional developments precedes units devoted to each country. Emphasizes events of economic and political importance, but other newsworthy items are included.

The Times, London. The Times Atlas of the World. Midcentury ed. 5 vols. London: Times Publishing Co., 1955-1959. Vol. 5. The Americas, 1957.

Volume 5 of this set presents detailed physical-political maps of the Americas. The index-gazeteer at the back of the volume lists all place names indicated in the maps as well as their latitude and longitude and their locations in the map section of the book. Cities, states and other political divisions, important rivers, lakes, mountain ranges and other physical features can be located through the index.

AREA HANDBOOKS

The area handbooks provide individual monographs about most countries in the world. Sponsored by the United States government, these publications describe each country's physical environment and its present society in terms of its economy, politics, social conditions and military situation. They also give historical background material. Each handbook includes an extensive bibliography related to the country it covers, with emphasis on English language publications. Handbooks are available for twenty Latin American countries. They can be obtained by title - Area Handbook for (name of country) - from: U.S. Government Printing Office, Washington, D.C. 20401.

LATIN AMERICAN HISTORY

compiled by Donald Gibbs

HISTORIOGRAPHIES

These studies and essays on what has been written about Latin American history discuss the dominant themes and viewpoints of different schools or generations of historians, evaluate the important works, and point out research remaining to be done. Besides the following, major journals such as the Latin American Research Review and the Hispanic American Historical Review publish useful articles on both broad and specific subject areas. In the card catalog other book-length studies can be found under the name of the country -- Historiography and Country-History-Historiography.

Cline, Howard F., compiler. Latin American History: Essays in its Study and Teaching, 1898-1965. 2 vols. Austin: Conference on Latin American History, 1967.
This is the most complete work of its type with 99 articles by recognized historians on almost all subjects, areas and periods.

Esquinazi-Mayo, Roberto and Michael C. Meyer, eds. Latin American Scholarship Since World War II; Trends in History, Political Science, Literature, Geography, and Economics. Lincoln, Nebraska: University of Nebraska Press, 1971.
The historical section, on pages 5-150, has separate articles on Brazil and Spanish America in the colonial period and on national period Brazil, the Andean area, Argentina, Mexico, and the Caribbean. There is a short bibliography after each article.

Burns, E. Bradford, ed. Perspectives on Brazilian History. New York: Columbia University Press, 1967.
This is also a collection of articles on various periods and themes of Brazilian history.

Carbia, Rómulo D. Historia crítica de la historiografía argentina (desde sus origenes en el siglo XVI). Buenos Aires: Coni, 1940.
This study treats colonial and nineteenth century Argentine historians and periodicals of the time. It has an index of names and a bibliography.

Reunión de Historiadores Mexicanos y Norteamericanos, 3rd. Oaxtepec, Mexico, 1969. Investigaciones contemporáneas sobre historia de México: memorias. Mexico: Universidad Nacional Autónoma de México, Colegio de éxico, University of Texas at Austin, 1971.
The results of this convention of specialists in Mexican history provides the most complete overview to date of the status of research in most periods and themes.

Esteve Barba, Francisco. Historiografía indiana. Madrid: Editorial Gredos, 1964.
A basic study of works written during the Spanish American colonial period; it is organized chronologically and geographically with an author and subject index.

Pla, Alberto J. Ideología y método en la historiografía argentina. Buenos Aires: 1972.

BIBLIOGRAPHIES

Bibliographies provide selected lists of publications on general and specific topics. Other bibliographies are listed in the following works. In the card catalog check under the name of a region or subject -- Bibliography or Country -- History -- Bibliography.

Griffin, Charles, ed. Latin America: A Guide to the Historical Literature. Austin: Conference on Latin American History, 1971.
This is the most complete and up-to-date historical bibliography. It lists major periodicals and reference sources plus selected books and articles for each geographic region, historical period, and for broad subject areas of the humanities and social sciences.

Humphries, R.A. Latin American History: A Guide to the Literature in English. London: Oxford University Press, 1958.
This is a standard and still useful bibliography, although somewhat out of date.

Trask, David F., Michael C. Meyer, and Roger R. Trask. A Bibliography of United States-Latin American Relations Since 1810. Lincoln, Nebraska: University of Nebraska Press, 1968.

Chilcote, Ronald H. Revolution and Structural Change in Latin America: A Bibliography on Ideology, Development, and the Radical Left (1930-1965). 2 vols. Stanford, California: Hoover Institution on War, Revolution and Peace, 1970.

Wilgus, Alva Curtis. Latin American in the Nineteenth Century: A Selected Bibliography of Books of Travel and Description Published in English. Metuchen, N.J.: Scarecrow Press, 1973.
Books are listed alphabetically by author, but the index is by country subdivided by the year the travelling was done. A bibliography of further references is appended.

Moraes, Rubens Borba de and William Berrien, eds. Manual Bibliográfico de estudos brasileiros. Rio de Janeiro: Gráfica Editora Souza, 1949.
Divided chronologically and thematically, the history section is on pages 379-638.

Sodré, Nelson Werneck. O que se deve les para conhecer o Brasil. 4th ed. Rio de Janeiro: Civilizçào Brasileira, 1973.
Each short chronological or subject division has introductory comments, an annotated list of basic books, and a list of selected but unannotated additional readings.

Indice historiográfico argentino, 1970. Buenos Aires: Instituto Bibliográfico "Antonio Zinny," 1973-.
The contents, organized by subjects, period and region, include both books and articles from over 130 journals published in 1970. It has author and detailed subject indexes. Another volume for 1971 publications was printed in 1975.

Guzmán y Raz Guzmán, Jesús. Bibliografía de la independencia de México. 3 vols. Mexico: DAPP, 1938-1939.
Covering early nineteenth century Mexico, this work lists books, printed documents and articles organized by subject.

Ross, Stanley R., compiler. Fuentes de la historia contemporánea de México: periódicos y revistas. 2 vols. México: Colegio de México, 1965-1967.
These two "Fuentes" form an exhaustive bibliography on the Mexican revolution from Díaz to Cárdenas (1910-1940).

HANDBOOK

Véliz, Claudio, ed. Latin America and the Caribbean: A Handbook. New York: Praeger, 1968.
This work contains brief essays, similar to encyclopedia articles, on each country's history, culture; economic, political and social situations; inter-American relations and institutions, maps and bibliographies.

DICTIONARIES

Historical dictionaries are used to identify individuals, events, groups, institutions, ideas and places prominent in Latin American history.

Martin, Michael Rheta, and Gabriel H. Lovett. Encyclopedia of Latin American History. Indianapolis: Bobbs-Merrill Co., 1968.

Diccionario histórico argentino. 6 vols. Buenos Aires: Ediciones Históricas Argentinas, 1953-1954.
This is especially useful for the nineteenth century.

Nôvo dicionário de história do Brasil. 2nd ed. São Paulo: Melhoramentos, 1971.
In addition to the usual information expected, this work has introductory articles on themes such as "economia e finanças do Imperio" and an appendix listing further bibliographical sources for themes and individuals mentioned in the text.

Diccionario Porrúa de historia, biografía y geografía de México. 3rd ed. 2 vols. Mexico: Porrúa, 1970.
One of the best compilations of its kind. Its value is enhanced by good maps.

GUIDES TO OFFICIAL AND LEGAL PUBLICATIONS

Latin American government publications and laws often provide basic information on social, economic and political history and international relations. Government agencies may provide the best or only sources of certain historical statistics. Unfortunately, because of constant administrative reorganizations and the consequent changing of names or duties of agencies, learning what is available and locating it is difficult. The following guides are very helpful in learning to use this material and finding publications on topics of interest. They are best approached by first thinking what type of agency would be most likely to publish material needed. Lists of departments, introduction and index provide further help.

Guides to legal literature aid in finding material not only on civil and criminal law, but also on tax, banking and business regulations, mining, land reform; administrative and judicial systems and international relations (treaties, etc.). The sources below provide historical background on these topics, citations of specific laws and sources for further information.

U.S. Library of Congress. Latin American Series, no. __. Washington, D.C. 1942-. Mixed within this series are two subseries:

A Guide to the Law and Legal Literature of ___.
no. 3. Cuba, Dominican Republic and Haiti
4. Colombia
6. Mexico
12. Bolivia
13. Mexican States
14. Paraguay
16. Venezuela
18. Ecuador
20. Peru
26. Uruguay
28. Chile
32. Argentina (1917-46)

A Guide to the Official Publications of the Other American Republics.
no. 9. Argentina
10. Bolivia
11. Cuba
15. Paraguay
17. Chile
19. El Salvador
22. Panama
23. Haiti
24. Costa Rica
25. Dominican Republic
27. Nicaragua
29. Honduras
30. Guatemala
31. Ecuador
33. Colombia
34. Venezuela
35. Brazil
36. Peru
37. Uruguay

Ker, Annita Melville. Mexican Government Publications. A Guide to the More Important Publications of the National Government of Mexico, 1921-1936. Washington, D.C.: U. S. Government Printing Office, 1940.

Clagett, Helen L., and David M. Valderrama. A Revised Guide to the Law and Legal Literature of Mexico. Washington, D.C.: Library of Congress, 1973.

Lombardi, Mary. Brazilian Serial Documents: A Selective and Annotated Guide. Bloomington: Indiana University Press, 1974.
This reviews Brazilian government and autonomous agency publications in series.

HISTORICAL JOURNALS

The following is a list of some of the better known Latin American history journals currently being published. Many contain book reviews, reports on conferences and similar information as well as essays and articles resulting from recent research. Major articles from most of these are indexed in the Handbook of Latin American Studies. The first title below provides a more complete list, by country, of similar journals.

Committee on Latin America. Latin American History with Politics: A Serials List. Westmead, England: Gregg, 1973.

Hispanic American Historical Review. Durham, N.C.: Duke University Press, no. 1-, 1918-.
HAHR has 2 indexes at the same call number covering 1918-45 and 1946-55. An annual index is in each November issue.

Journal of Latin American Studies. London: Cambridge University Press, no. 1-, 1969-.

Latin American Research Review. Gainesville, Fla.: Latin American Studies Association, no. 1-, 1965.

Revista de historia de América. México: Instituto Panamericano de Geografía e Historia, no. 1-, 1938-.
It has "Indice General" for 1938-62 and 1963-72 at same call number plus annual index.

Buenos Aires. Universidad. Instituto de Historia Argentina "Doctor Emilio Ravignani." Boletín del Instituto de Historia Argentina "Doctor Emilio Ravignani." Buenos Aires, no. 1-, 1922-1944/45, 1956-.

Historia; revista trimestral de historia argentina, americana y española. Buenos Aires, no. 1-, 1955-.

Investigaciones y ensayos. Buenos Aires: Academia Nacional de la Historia, no. 1-, 1966-.

Revista de história. São Paulo: Departamento de Historia, Universidade de São Paulo, no. 1-, 1950-.

Instituto Histórico e Geográfico Brasileiro, Rio de Janeiro. Revista (trimestral) do Instituto Histórico e Geográfico Brasileiro. Rio de Janeiro, no. 1-, 1839-.

Historia mexicana. México: Colegio de México, no. 1-, 1951-.

LATIN AMERICAN LITERATURE

compiled by Sonia Merubia

BIBLIOGRAPHIES

Becco, Horacio Jorge. Fuentes para el estudio de la literatura hispanoamericana. Buenos Aires: Centro Editor de América Latina, 1968.
Selective bibliography without annotations. Lists the most comprehensive works on individual national literatures.

Bibliografía general de la literatura latinoamericana. Paris: Unesco, 1972.
Divided into three sections: "período colonial, siglo XIX, and época contemporánea." Within each section it is organized by country.

Comitas, Lambros. Caribbeana 1900-1965. Seattle: University of Washington Press, 1968.
A topical bibliography with a section on culture which includes materials on literature.

Leguisamón, Julio A. Bibliografía general de la literatura hispanoamericana. Buenos Aires: Editoriales Reunidas, 1954.
A rather dated but still useful bibliography listing general works and including historical surveys of literature.

Simmons, Merle E. A Bibliography of the Romance and Related Forms in Spanish America. Bloomington: Indiana University Press, 1963.
A guide to the published folklore of Spanish-speaking countries. Includes works of criticism.

Topete, José Manuel. A Working Bibliography of Brazilian Literature. Gainsville: University of Florida Press, 1957.

Attempts to present a complete picture of major Brazilian writers "both bibliographically and critically."

U.S. Library of Congress. Latin American, Portuguese and Spanish Division. The Archive of Hispanic Literature on Tape; A Descriptive Guide. Washington: Library of Congress, 1974.

Lists approximately 10,000 individual poems and selections from novels, essays and other commentaries. Includes information on how to order reproductions.

BOOK REVIEW SOURCES

Foster, David William, and Virginia Ramos Foster, eds. Modern Latin American Literature. New York: Frederick Ungar Publishing Co., 1975.
Complete book reviews in English for 137 authors. Including translations of South American reviews.

Reviews are also indexed in the Handbook of Latin American Studies which is listed elsewhere in this guide.

CHILDREN'S LITERATURE

Bravo-Villasante, Carmen, comp. Historia y antología de la literatura infantil ibero-americana. Madrid: Doncel, 1966.
In two volumes. Written for children with information on each author and bibliographies of children's books.

Pastoriza de Etchebarne, Dora. El cuento en la literatura infantil. Buenos Aires: Editorial Kapelusz, 1962.
Provides general information with an emphasis on Argentine children's literature. Includes a basic bibliography.

São Paulo. Departamento de Cultura. Divisão de Bibliotecas Infanto-Juvenis. Bibliografía de literatura infantil em língua protuguêsa. 2nd. rev. ed. São Paulo: Editora Jornal dos Libros, 1955.

São Paulo. Departamento de Cultura. Divisão de Bibliotecas Infanto-Juvenis. Suplemento bibliográfico de literatura infantil em língua portuguêsa. 1956-57
Somewhat dated but still a good guide to children's books published in Brazil.

DICTIONARIES

Bellegarde, Dantês. Ecrivains haitiens. 2nd. ed. Port-au-Prince: Editions Henri, Deschamps, 1950.
Provides information on 19th and 20th century Haitian authors.

Diccionario general de la literatura venezolana. Mérida: Universidad de los Andes. Centro de Investigaciones Literarias, 1974.
Will eventually consist of 3 volumes. The library has the first titled "Autores." Its scope includes those foreigners who write about, or in Venezuela.

Grismer, Raymond L. A Reference Index to Twelve Thousand Spanish American Authors. 1939. Reprint. Detroit: Blaine Ethridge, 1971.
Still useful for the hard to locate author but a bit awkward to use.

Orgambide, Pedro, and Roberto Yahni. Enciclopedia de la literatura Argentina. Buenos Aires: Editorial Sudamericana, 1970.
Biographical sketches of 20th century Argentine authors.

Pan American Union. Division of Philosophy and Letters. Diccionario de la literatura latinoamericana. Washington: 1958-1963.
Eight volumes. Each encompassing a country or region. Sometimes not limited to biography but including literary journals, schools of thought, societies. Provides bio-bibliographies and lengthy evaluations of each author's contributions.

HISTORIES AND GUIDES

Anderson Imbert, Enrique. Historia de la literatura hispanoamericana. 4 rev. ed. Mexico: Fondo de la Cultura Económica, 1962-1964.
A broad general summary from colonial times to the present in two volumes.

Anderson Imbert, Enrique, and Eugenio Florit. Literatura hispanoamericana. New York: Holt Rinehart and Winston, 1960.
An anthology prepared especially for students in the U.S. Effort made to present as complete a picture as possible from Columbus to the present.

Arróm, José Juan. Esquema generacional de las letras hispanoamericanas. Bogotá: Instituto Caro y Cuervo, 1963.
Very useful providing a resume of each generation.

Darnet de Ferreyra, Ana Julia. Historia de la literatura americana y Argentina con su correspondiente antología. Buenos Aires: Angel Estrada, 1939.
Provides good bibliographical articles on colonial and 19th century writers.

Foster, David William, and Virginia Ramos Foster. Research Guide to Argentine Literature. Metuchen, N.J.: Scarecrow Press, 1970.
Emphasis is on literary criticism. Includes comprehensive studies as well as works by individual authors.

Hamilton, Carlos. Historia de la literatura hispanoamericana. 2nd. rev. ed. Madrid: Ediciones y Publicaciones Españolas, 1966.
Divided in two parts with the second devoted to the 20th century. Written especially for "el estudioso....en el ambiente de las universidades norteamericanas."

Hulet, Claude L., comp. Brazilian Literature. Washington: Georgetown University Press, 1974.
More than just an outline. This work in two volumes includes an anthology for each literary period.

Instituto Internacional de la Literatura Iberoamericana. An Outline History of Spanish American Literature. 3rd rev. ed. New York: Appleton Century Crofts, 1965.
Identifies each literary period describing its basic characteristics and authors.

Jofré Barroso, Haydée M., comp. Así escriben los latinoamericanos. Buenos Aires: Ediciones Orion, 1974.
An anthology of modern Spanish American authors.

Mead, Jr. Robert G. Breve historia del ensayo hispanoamericano. México: Ediciones de Andrea, 1956.
Essentially organized by periods. Contains useful bibliographical notes.

Olivera, Otto. Breve historia de la literatura antillana. México: Ediciones de Andrea, 1957.
An outline by period of the literature of Cuba, the Dominican Republic and Puerto Rico.

Torres-Rioseco, Arturo. Nueva historia de la gran literatura iberoamericana. Buenos Aires: Emecé Editores, 1972.
A history of Latin American literature. Includes a section on Brazilian literature.

INDEXES

This source indexes periodicals as well as other types of literature.

Handbook of Latin American Studies. Cambridge, Mass.: Harvard University Press, v.1- , 1936- .
Every other volume deals with the Humanities. The literature section is organized by country listing new titles for the period covered as well as critical books and articles.

These are analytical indexes to periodical literature only.

Hispanic American Periodicals Index. Tempe: Arizona State University. Center for Latin American Studies, 1974-
An author-subject index to 100 English, Spanish, and Portuguese periodicals. Unlike the title that follows, it is still being published.

Pan American Union. Columbus Memorial Library. Index to Latin American Periodical Literature, 1929-60. Boston: G. K. Hall, 1962. Supplement, 1961-65.

Indice general de publicaciones periódicas latinoamericanas. Boston: G. K. Hall, 1961-1970.
These indexes are the most comprehensive of all indexes to Latin American periodicals. Access for literary materials is by author, title, or subject.

JOURNALS

Carter, Boyd G. Las revistas literarias de hispanoamérica. México: Ediciones de Andrea, 1959.
Describes the history and importance of some of the most outstanding literary journals. Though getting dated, it is still a good introduction.

The following titles are suggested as a means by which the student can discover what is currently happening in Latin American letters.

Academia Paulista de Letras. Revista. São Paulo: no. 1-, 1938.

Center for Inter-American Relations. Review. New York: v. 1-, 1968.

Speeches and articles by current literary figures. Bibliographies and information works in progress.

Creación y crítica. Lima: no. 1- , 1971.

El cuento. México: no. 1- , 1964-
A journal dedicated to the short story publishing a great many "mini stories" by new Latin American authors. Also includes a long and very interesting "letters to the editor" section. Juan Rulfo is a member of the editorial board.

Hojas de crítica. Suplemento de la Revista de la Universidad de México. México: Universidad de México, no. 1- , 1968-
After no. 21 this became incorporated as a section in the Revista de la Universidad de México.

Imagen. Caracas: Instituto Nacional de Cultura y Bellas Artes, no. 1- , 1971-
Good source for information on current Venezuelan authors. Supersedes a journal with the same title.

Kollasuyo. La Paz: no. 1- , 1939-

Latin American Literary Review. Pittsburgh: Department of Modern Languages. Carnegie-Mellon University, no. 1- , 1972-
Journal providing English-language reviews and criticism for interested colleagues outside the field.

Letras nacionales. Bogotá: v. 1- , no. 1- , 1965-
A journal wholly devoted to Colombian letters. Includes criticism and bibliographies.

Minas Gerais suplemento literario. Belo Horizonte: no. 1- , 1966-

Plural. México: no. 1- , 1971.
A critical journal of art and literature until recently headed by Octavio Paz.

Revista de letras. Mayagüez: Universidad de Puerto Rico, no. 1- , 1969-
Publishes the works of contemporary writers as well as literary criticism. More universal in scope. Includes some European authors as well.

Revista histórico-crítica de literatura centroamericana. San José: Universidad de Costa Rica. Instituto de Estudios Centroamaericanos, no. 1- , 1974-
Fills a very real gap. Includes such articles as: "El nacionalismo en los poetas de Belice..."

Taller de letras. Santiago: Instituto de Letras de la Universidad Católica de Chile, no. 1- , 1973-
Mainly literary criticism with bibliographies.

Unión. Havana: Unión de Escritores y Artistas de Cuba, año I- , 1962.

Vida literaria. México: Asociación de Escritores de México, no. 1- , 1970-
Contains interviews, announcements of literary prizes, etc.

Voices. Port-of-Spain: The Book Shop, v. I- , 1964-
Puts great emphasis on Trinidadian authors.

These titles, although they have ceased publication, are still extremely valuable.

O Estado de São Paulo, suplemento literario. São Paulo: 1956-1974?

Sur. Buenos Aires: no. 1-337; 1931-1975.
Edited since its inception by the famous Argentine essayist Victoria Ocampo. Includes criticism of world literature as well as Argentine literature.

TRANSLATIONS

These works are compilations of actual translations.

Cohen, John Michael, comp. Latin American Writing Today. Baltimore: Penguin Books, 1967.
An anthology in translation of major, mostly living authors.

Donoso, José, and William A. Henkin, comp. The TriQuarterly Anthology of Contemporary Latin American Literature. New York: E. P. Dutton, 1969.
This fiction and poetry of about 60 writers in translation. Includes a section on Paraguayan poets.

These are bibliographies listing existing translations.

Granier, James Albert. Latin American Belles-lettres in English Translation. 2d rev. ed. Washington: 1943.

Hulet, Claude Lyle, comp. Latin American Poetry in English Translation. Washington: Pan American Union, 1965.

Hulet, Claude Lyle, comp. Latin American Prose in English Translation. Washington: Pan American Union, 1964.
"Includes not only imaginative writing but also works relating to anthropology, archeology, biography, correspondence, etc..." Often fails to mention the original title of the work providing only the translated title.

Levine, Suzanne Jill, comp. Latin America: Fiction and Poetry in Translation. New York: Center for Inter-American Relations, 1970.

MEXICAN AMERICAN STUDIES

compiled by Roberto Urzúa, Jr.

BIBLIOGRAPHIES - GENERAL

Bibliografía de Aztlán: An annotated Chicano Bibliography. San Diego, California: Centro de Estudios Chicanos Publications, 1971.
This bibliography covers a wide range of subject areas which include contemporary Chicano history, educational materials, health research materials, high school materials, history of Mexico, literature, Native Americans, philosophy, political sciences, pre-Columbian history, sociology and southwest history. Lengthy annotations of Chicano journals and periodicals are followed by shorter ones on reference materials. At the end of the bibliography one will find names and addresses for the Chicano Press Association and other Chicano newspapers. Author and title indexes terminate the bibliography.

Chicanismo. Los Angeles, California: Committee to Recruit Mexican American Librarians.

Chicano Bibliography. v. 1. Salt Lake City: University of Utah, 1973.

Gómez-Quiñonez, Juan and Alberto Caramillo. Selected Bibliography for Chicano Studies. Los Angeles: Aztlán Publications, Winter 1974.

Hilton, Ronald. Handbook of Hispanic Source Materials and Research Organizations. 2nd. ed. Stanford University Press, 1956.

Jordan, Lois B. Mexican Americans; Resources to Build Cultural Understanding. Littleton, Colorado: Libraries Unlimited, Inc., 1973.

Mexican American Bibliographies. New York: Arno Press, 1974.

Navarro, Eliseo. *Annotated Bibliography of Materials on the Mexican American*. Austin, Texas: University of Texas, 1969.

Nogales, Luis G., ed. *The Mexican American: A Selected and Annotated Bibliography*. Stanford, California: Stanford University, 1971.

Pino, Frank. *Mexican Americans, A Research Bibliography*. 2 vols., East Lansing, Michigan: Michigan State University, 1974.
An interdisciplinary guide to the study of the Mexican American, the bibliography includes materials ranging from the early Spanish settlements to the present day activities of the Hispano, Mexican American and Chicano. It is divided into 35 general areas. Entries are listed alphabetically by author within each category. Some of the materials included in this bibliography are: books, monographs, masters' theses, doctoral dissertations, articles, etc. Selected items from Mexican literature and scholarship are included although they may have no direct allusion to the Mexican American. Materials published in various parts of the world including Spain and Mexico are included. Materials written in Spanish and English as well as other languages are included.

Quezada, María. *Chicano Resource Materials*. Washington, D.C. (?), 1970?

The Spanish Speaking in the United States; A Guide to Materials. Washington, D.C.: U.S. Cabinet Committee on Opportunity for Spanish Speaking People, 1971.

Talbot, Jane Mitchell and Gilbert Cruz, comp. *A Comprehensive Chicano Bibliography, 1960-1972.* Austin, Texas: Pemberton Press, 1973.

Tash, Steven and Karin Nupoll, comp. *La Raza: A Selective Bibliography of Library Resources*. Northridge, California: California State University, 1973.

Trejo, Arnulfo D. *Bibliografía Chicana: A Guide to Information Sources*. Detroit, Michigan: Gale Research Company, 1975.

ALMANACS

The Chicano Almanac. San Antonio, Texas: Texas Institute for Educational Development, 1973.
The *Almanac* contains very basic information about the 67 counties in Texas with the highest concentration of Raza. This study is based, to a great extent, on the figures that were gathered by the U.S. Census Bureau during its regular census in 1970. Some of the information included for each country is population characteristics, county health information, county officials, educational characteristics and county income characteristics.

NEWS MONITORING

COMEXAZ News Monitoring Service. Oakland, California: Comité de México y Aztlán (CMA), 1972-
The News Monitoring Service offers the previous months' clippings on Mexican American events and Mexico from seven major Southwestern United States newspapers. The newspapers were selected to provide a balanced geographic overview of the area, with respect to the distribution of the Mexican American population. The seven newspapers are: *Arizona Republic*, *Denver Post*, *Los Angeles Times*, *San Antonio Express*, *El Paso Times*, *San Francisco Chronicle*, and the *Albuquerque Journal*. The index is divided into four parts: 1) Bylines 2) Geographics 3) Personal Names 4) Subjects.

EDUCATION

Cotera, Martha P., comp. *Educators' Guide to Chicano Resources*. Crystal City, Texas: Crystal City Memorial Library, 1971.

Mexican American Education. A Selected Bibliography (with ERIC abstracts). ERIC/CRESS Supplement No. 3. Las Cruces, New Mexico: Educational Resources Information Center (ERIC) and Clearinghouse on Rural Education and Small Schools (CRESS)

Navarro, Eliseo, comp. *The Chicano Community: A Selected Bibliography for Use in Social Work Education*. New York: Council on Social Work Education, 1971.

Nichols, Margaret S., and Margaret N. O'Neill. *Multicultural Bibliography for Preschool Through Second Grade: In the Areas of Black, Spanish-Speaking, Asian American, and Native American*

Cultures. Santa Clara, California: Calico Press, 1972.
This 40 page work provides bibliographic information about picture books, stores and other miscellaneous materials for the four cultures. Interesting also are the materials for teachers and parents, e.g. crafts, songs, games, folk tales and legends.

Resource Materials for Bilingual Education. Revised Edition. Austin, Texas: Dissemination and Assessment Center for Bilingual Education, 1974.
This handbook for primary school teachers and aides incorporates a variety of classroom ideas and materials related to the instructional component of the bilingual program. Vocabulary and terms for mathematics, science, social studies, and helath and safety have been included. Poems, finger plays, stories, and songs are provided for use in aural-oral activities to supplement the areas of language, art, and music. No grade-level limitations are placed on the use of the material provided in this handbook; however, it is suggested that teachers adapt the different ideas and activities which are suitable for their grade level to the curriculum for that grade.

DIRECTORIES

Colorado Latin American Personalities. Denver, Colorado: 1959.

In this booklet are short vignettes of the lives of leaders of the Latin American community in Colorado. Those written here were chosen because of their high civic, social and occupational attainments. Clear black and white pictures of the individuals are next to their respective vignette.

Directorio Chicano. Haywood, California: Southwest Network, 1974.

The directory is a listing of Chicano alternative schools, distributing centers, publications, defunct publications; it is also divided by regions and states.

Directorio Chicano: A Resource Listing of Chicano Print Media. Haywood, California: Southwest Network, 1975.
The categories used for the listing found in the Directorio are publishers, distributors/booksellers, journals/magazines, newsletters, research centers. All print media that was characterized primarily as a commercial activity was not included in this listing. A "Discontinued Listings" section of the above categories is found at the end of the work.

The Mexican American Directory. Washington, D.C.: Executive Systems Corporation, 1969-1970 ed.
Entries of the individuals listed include the following information: last name, first name, middle name; occupation or profession, birthplace and date; high school and year of graduation; degree and major field of study, name of college or university; military service; spouse (and maiden name), employment history, memberships, awards and honors, published works, and address. This directory is dedicated to 18 Mexican Americans who won the Congressional Medal of Honor. Their names and geographic regions are listed.

The National Directory of Chicano Faculty and Research. El Pueblo de Nuestra Señora, La Reina de los Angeles de Porcuíncula, Califas: 1974.
The directory is unique. It is a comprehensive attempt at compiling information on Chicanos in the United States involved in academic and research activities. Included are over 300 respondents, 600 names, 25 states, 2 countries, 87 four-year institutions and 43 two-year institutions. Started in 1972, the directory also lists Spanish surnamed Latinos not faculty. Organized by states and institutions and with an index of the names included and the discipline in which they are classified.

National Roster of Spanish Surnamed Elected Officials. Los Angeles, California: Aztlán Publications, 1974.
This roster represents a listing of Spanish surnamed elected officials in the United States. The names of the officials are listed alphabetically by state, county and then city. The format also includes political affiliation and the year in which the official leaves elected office. Self identification, e.g., (MA) for Mexican American, (SB) Spanish Basque, (L) Latino, (PR) Puerto Rican, (B) Basque, (SA) Spanish American. (M/C) Mexican or Chicano, (M) Mexican, (C) Chicano, (CU) Cubano, is included next to the name of the official. Not all individuals are self-identified. The roster was compiled to "...augment communication and interaction among the Spanish surnamed people of the United States."

Spanish Surnamed American College Graduates 1971-1972. Washington, D.C.: Cabinet Committee on Opportunity for the Spanish Speaking, 1970.
This information contained in the directory consists of a listing of schools alphabetically by state and school, a listing of graduating students alphabetically by state, by school within the state, by discipline, by student surname and chronologically by date of graduation (month and year). Recruiting tables in the directory indicate the total number of students graduating within each

discipline, arranged according to state, school and date of graduation. The final table is a total of all persons graduating within each discipline.

Trejo, Arnulfo D., ed. Directory of Spanish-Speaking/Spanish-Surnamed Librarians of the United States.
The intent of this work is to give visibility to the names of librarians in this country who, because of language and/or culture, identify with Spanish-Speaking Americans. The information provided in the directory makes it possible to single out librarians of similar ethnic background, their geographic location, and their area of interest or specialty. With few exceptions, only persons who qualify as professional librarians are listed.

HISTORY

Bolton, Herbert E. Guide to Materials for the History of the United States in the Principal Archives of Mexico. Washington, D.C.: Carnegie Institution of Washington, 1913, reprinted 1965.
Covers archives inside and outside the city of Mexico and has an extensive appendix listing Viceroys of Mexico, Archbishops of Mexico, Bishops of Guadalajara, Bishops of Durango... Governors of New Mexico, Governors of the Californias, Governors of Nuevo Leon, etc.

The University of Texas Archives: A Guide to the Historical Manuscripts Collections in the University of Texas Library. Austin, Texas: University of Texas Press, 1967.

Meier, Matt S., and Feliciano Rivera. A Bibliography for Chicano History. San Francisco, California: R. and E. Research Associates, 1972.

Webb, Walter Prescott, editor-in-chief. Handbook of Texas. 2 vols. Austin, Texas: Texas State Historical Association, 1952.

HEALTH

Isquith, Robert N., and Charles T. Webb, compilers. Spanish Language Health Communication Teaching Aids. Washington, D.C.: U.S. Department of Health, Education, and Welfare, 1973.
A list of Spanish-language health communication printed materials and their sources.

Padilla, Amado M., and Paul Aranda. Latino Mental Health: Bibliography and Abstracts. vol. 2, Washington, D.C.: U.S. Department of Health, Education and Welfare, 1974.
In compiling this bibliography the Psychological Abstracts were searched for all years through 1972, as were the computer-based information files of the National Clearinghouse for Mental Health Information (NCMHI) of the Alcohol, Drug Abuse, and Mental Health Administration. Numerous dissertation titles which have been completed and which bear on the mental health of the "Latins" are included.

FILM/FILMSTRIPS

Baird, Cynthia, compiler. La Raza in Films: A List of Films and Filmstrips. Oakland, California: Latin American Library, Oakland Public Library.
Originally intended to include only so-called "Chicano Films," it now encompasses films and filmstrips on the pre-Columbian civilizations of the American continents, the Spanish conquest and domination, modern Latin America (excluding Brazil), Spanish-speaking minorities in the United States, and the Third World concept of Latin America.

Baird, Cynthia, compiler. A Supplement to the Raza in Films. Oakland, California: Latin American Library, Oakland Public Library, 1973.

SIMULATIONS

Beezley, William H. Hacienda: The Game of Life. Raleigh, North Carolina: Department of History, Box 5695, North Carolina State University.
This is an exciting pedagogical technique to help students grasp the reality of Latin America and examine the lives of the inarticulate. This particular game deals with the hacienda, an institution that has had a profound influence on Latin American life. A valuable bibliography is included which presents many other sources for those interested in understanding what the hacienda system meant in human terms.

Hostrop, Richard W. The Treaty of Guadalupe Hidalgo. Provo, Utah: Stem. 9 p. (U.S. History Series, Publication #7.)
A simulation game that asks the students to "live" their roles as the principal figures during the period of the Mexican-American War (1830-1848), culminating in the Treaty of Guadalupe Hidalgo. The game is carefully laid out in terms of objectives, strategy (preparation, the simulation, review, summarization, and reinforcement), and student material (designates nine roles, from James Polk to Cabinet Members at the White House). This game only presents the American side of the bargaining table, but sets up the simulation in such a way that it would be relatively simple to research and present similar student material for the Mexican roles.

Nesbitt, William A. Simulation Games for the Social Classroom. (New Dimensions: Booklets on the Social Studies and World Affairs). New York: Foreign Policy Association, 1968. 56 p., bibliography. Pamphlet. $1.00.
Simple, easy to understand introduction to the use of simulation in teaching social studies. Includes a rationale, methodology, and examples. Ends with an excellent listing of available simulations and games.

Reese, Jay. Explorers II, the Conquistadors. La Jolla, California: Simile II, 1972. Wallchart, tacks, manual.
A game for junior high level students in which students play the part of explorers, discovering the same physical features of the land, native groups, and gold, silver, and platinum mines, as did the conquistadors.

Scott, A. M., W. A. Lucas, and T. M. Lucas. Simulation and National Development. New York: John Wiley & Sons, 1966. 177 p. $5.95.
The authors describe eight different simulates, each illustrating a different type, and discuss their theoretical implications. Four of the examples are based on Brazilian and Chilean models. A must for teachers interested in simulation as a technique for teaching complex issues. The authors cite Simulation in International Relations: Developments for Research and Teaching by Guetzkow, et al. (Prentice-Hall, 1963) as having influenced their thinking. Scott's last chapter, "The Procedures and Uses of Simulation," offers a thought-provoking review of the potentialities of simulations as an educational technique. See also: Abt, C. C. Games for Learning. Occasional Paper No. 7, Cambridge, Mass.: Educational Services, Inc., 02138. 1966. 24 p.

Share. Maryknoll, N.Y.: Maryknoll Missions, 10545. $1.00 for 12 issues.
A Roman Catholic publication that concerns children and families of the developing areas of Latin America. Excellent colored photographs accompany well-written texts. Outstanding bargain for a school.

U.S. Committee for UNICEF. Ranrahirca - Disaster and Development in a Peruvian Village. (Kit #5409) New York: U.S. Committee for UNICEF. $1.00
Simulation study for children to assume roles of village families that have been affected by an earthquake. Includes information on foods (with recipes), social activities (games and dances), clothing, homes, layout of the village, and plans for its reconstruction and development.

STUDENT AND TEACHER TEXTS

Acuña, Rudolph. The Story of the Mexican Americans: The Men and the Land. New York: American Book Company, 1969. 140 p. Illustrations. Glossary.
A presentation of the Mexican American in the Southwest within the last century. Brief information is included on the pre-Columbian period and exploration beginning with Cabeza de Vaca. Focus is largely on settlement of the Southwest by people from Mexico and their struggle to overcome many difficulties. Easy reading level.

Atwater, James, and Ramón Ruiz. Out From Under. Illustrations by Paul Hogarth. Garden City, New York: Doubleday, 1969. 118 p. $2.95.
Grades 6 to 9. The story of Benito Juárez and Mexico's struggle for independence from the Spanish and the French as well as her own internal enemies. Also available from Texas Library Book Sales.

Bailey, Helen Miller, and María Celia Grijalva. Fifteen Famous Latin Americans. Englewood Cliffs, New Jersey: Prentice-Hall, 1971. 190 p. Bibliography. Glossary. Index.
A textbook on Latin America built around the lives of fifteen famous Latin Americans, ranging from Quetzalcóatl to Oscar Niemeyer. Divided into three sections: "The New World," "The Struggle for Freedom," "The Arts in the New Nations."

Bowden, M. G. The Americas. (Teacher's Edition.) Austin, Texas: Steck-Vaughn, 1974. (Man and His World Geography Series.) 160 p.
This fifth-grade geography teacher's guide is planned to help teachers impart geographic skills essential for understanding our environment and to apply understanding to world communities. The student work text is divided into seven units, the last dealing specifically with Latin America.

Bruner, Herbert B., Effie G. Bathurst, and Lucile Bruner. Canada and Our Latin American Neighbors: An Interdisciplinary Approach. River Forest, Illinois: Laidlaw Brothers, 1972. (The Laidlaw History Series.) Teacher's Manuel, 136 p. Student text.
Text's purpose is "to introduce the young people of the U.S. to the history, geography, economy, political structure, and culture of our neighbors in the Western Hemisphere." The book specifically explores "why our southern neighbors need the assistance that the U.S. is now giving them through various organizations and hemispheric programs." Using an interdisciplinary approach, the textbook is divided into five units, each one treating a specific geographical region or political area. Special features in the series are maps, "studies in depth," illustrations, fact summaries, "stop and think questions," aids to evaluation, bibliographies, and a glossary and index.

Carpenter, Allan. South America. Chicago: Children's Press, 1968. (Enchantment of South America Series.)
Argentina, 1968; Bolivia, 1970; Brazil, 1968; British Honduras, 1971; Chile, 1969; Colombia, 1969; Ecuador, 1969; French Guiana, 1970; Guyana, 1970; Paraguay, 1970; Peru, 1970; Surinam, 1970; Uruguay, 1969; Venezuela, 1970. Grades 5 and up. History, geography, people, and culture with a reference section covering facts and dates for each country.

Carter, Robert, and Edith McCall. You, the United States and the Americas. Westercher, Illinois: Benefic Press, 1977.
This textbook for 5th-grade social studies contains two units on Latin America, pages 321-384. Unit X deals with Mexico, Central America, and the West Indies. Unit XI is on South America. Basic historical, geographic, political, and economic information is given for almost all countries. Pictures, maps, and charts illustrate basic information. Value questions are given at the end of each unit. A strong feature of the text is its readability -- approximately fourth grade.

Clayton, Robert. Mexico, Central America, and the West Indies. Belmont, California: Fearon Publishers, 1974. (Regions of the World Series).
Regional geography book with maps, charts, sketches, and photographs.

Clayton, Robert. South America. Belmont, California: Fearon Publishers, 1974. (Regions of the World Series). E-Z Read Edition. $1.60.
Regional geograph book with maps, charts, sketches, and photographs.

Cuban, Larry. Mexico. Glenview, Illinois: Scott, Foresman and Company, 1975. (Scott, Foresman Spectra Program, People of the World.) $1.74.
Traditional and modern aspects of Mexican life; the influence of the U.S. on the changing character of life as seen by Mexican citizens.

Decker, Robert, and Esther Tiscareño Marquez. The Proud Mexicans. New York: Regents Publishing Co., 1976. 256p. Index.
A student text that introduces, through sixty units, an assortment of biographical sketches not previously available in the English language. The simple text is aimed at Mexican readers who can read English but who want reading material about Mexican culture. The authors hope the book will generate pride in being Mexican. Each chapter has questions and suggested activities. Useful reader and reference work.

Dissemination and Assessment Center for Bilingual Education. Puerto Rican History, Civilization, and and Culture: A Mini-Documentary. Austin, Texas: Dissemination and Assessment Center for Bilingual Education, 1974, 1976. 97p.
Compiled from a number of smaller manuscripts dealing with various aspects of Puerto Rican history, civilization, and culture, this document provides teachers of middle school and especially high school students with an educational instrument that covers all these aspects in a related, sequential manner. Includes a list of publications ranging from novels, short stories, and poems to scholarly research about Puerto Rico.

Educational Research Council of America, Social Sciences Staff. Lands of Latin America: Area Study. Boston: Allyn and Bacon, 1971. 186 p. (Area Study: Concepts and Inquiry).
Textbook for grade 6, using the cumulative conceptual method. Accompanied by Lands of Latin America Teacher's Guide. Revised edition that has benefitted from nationwide feedback from all sectors of education, the Allyn and Bacon materials emphasize the use of the cumulative conceptual method of study at the elementary levels of study, in this case area studies in the social science program. The text material is organized into an introduction, eight chapters, and a conclusion, presented in an investigative framework. Teacher's guide includes for each chapter: theme of the chapter, outline (subheadings from the student text), concepts and objectives, background information, suggestions for teaching, introductory teaching activity, notes on questions, activities, and a list of resources. A directory of resource materials is listed at the end of the guide.

Ewing, Ethel. Latin American Culture. Chicago: Rand McNally, 1967. (Our Widening World Series) Index. Maps. Pictures. Time-Line of Latin America.
The main concern of this volume is to give an overview of Latin American culture from Christopher Columbus to Simón Bolívar and includes a section on the Peoples of Latin America.

Fincher, Ernest B. In a Race With Time: An Introduction to Latin America. Teacher's Annotated Edition. New York: Macmillan Publishing Company, 1974. 443 p. Teacher's annotated edition. 111 p. Student text. Illustrations.
Inquiry-oriented materials for the 6th-grade level that focus on the exploration and settlement of Latin America and on the current problems of that part of the world. Teacher's guide discusses the framework, the rationale, and various skills to be developed (concepts, active learning). Also available in the In a Race With Time Media Systems are overhead transparencies (of Latin America), study prints, and spirit duplicating masters. Many fine illustrations.

Ford, Richard B. Tradition and Change in Brazil: An Inquiry Approach. New York: Holt, Rinehart and Winston, 1968. (Holt Social Studies Curriculum.) 170 p. Paperback. Index.
A textbook divided into sixteen readings rather than chapters. Each reading contains an article from a magazine, book, newspaper, etc., the purpose of which is to stimulate ideas and discussions. The emphasis is on race relations.

Fullertone Bilingual Bicultural Education Program. The Day of the Dead. Fullerton, California: California State University, undated. 8p. illustrated.
Short pamphlet that tells the story of this holiday and how it is celebrated in Mexico.

Galarza, Ernesto. Un poco de México. San Jose, California: Editorial Almadén, 1972, 1974. (Colección Mini-Libros.) 63 p. Photographs.
Booklet on Mexico with simple Spanish text along with photographs of everyday scenes, arts and crafts, and outstanding features of that country. Map of Mexico shows states; list of words and phrases included at end in English translation. For junior high or second-year Spanish classes.

Gidal, Sonia. My Life in Brazil. New York: Pantheon, 1968. 79 p. Illustration. Maps. Photographs. Glossary. $6.09.
An account of two days in the life of Clovis Menesis de Jesús, a boy of Indian, Negro, and Portuguese

ancestry who lives in the village of Itaim, near São Paulo, Brazil.

Glubok, Shirley, ed. The Fall of the Aztecs: Illustrations of the Text by the Conquered. Illustrations selected and adapted by Leslie Tillet. New York: St. Marti's Press, 1965. 114 p. Illustrations. $5.95.
This unusual book, apparently intended for young readers (reading level, grades 7-9), combines the much condensed and simplified text of Bernal Díaz with sixty illustrations based on pictures drawn by Indian artist-scribes. The result is a striking juxtaposition of two eyewitness accounts of the conquest.

Glubok, Shirley, ed. The Fall of the Incas. New York: Macmillan, 1967. 113 p. Illustrations. $5.95.
Similar to the book above. Text is from two accounts, one by the Inca Garcilaso de la Vega, the other by Pedro Pizarro. Pictures are by the Indian artist Felipe Guamán Poma de Ayala.

Higley, Laura Carter. The Texan: Man of Many Faces. Illustrated by Tony Bell and Carol Perkins. Austin, Texas: Dissemination and Assessment Center for Bilingual Education, 1973.
"A study of the many cultures that went into the making of Texas -- from the Indians who inhabited the land, prior to the arrival of the Europeans, to the different European nationalities that explored and settled it." For junior high level.

Hudson, James A. Latin America. New York: Scholastic Book Services, 1972. 192 p.
Multimedia materials, including a student text (paper); also, a teaching guide and workbook with masters, sound filmstrip ($15.00), world culture laboratory ($7.50), and posters (set of 3, $2.95).

Investigating Man's World: Mexico Modular Learning Unit. Glenview, Illinois: Scott, Foresman and Company, 1971. (Inter-American Studies Series.) Teacher's guide.
"Investigating Man's World" program is "designed to help elementary school children develop systematic ways of thinking about and studying the world in which they live." A social studies program, the Mexico unit is organized according to key concepts and generalizations of anthropology, economics, geography, history, political science, and sociology. Includes special activities for each concept, general research activities and information; also has general suggestions and plans for teaching each of the units. Emphasizes skill development in the processes of inquiry.

Investigating Man's World: Mexico Modular Learning Unit. Glenview, Illinois: Scott, Foresman and Company, 1970. (Inter-American Studies Series.) $1.50.
Student text in paperback. Concepts of seven social science disciplines; each unit of study develops one method of investigation.

Jamieson, Alfred. Latin America. San Francisco: Field Educational Publications, 1969. (Word Studies Inquiry Series.) 160 p. Maps. Photographs. Glossary. Paperback. $1.50.
Series of "high-interest" depth studies in the form of vignettes or photographic essays. Inquiry approach designed to stimulate class discussion for educationally disadvantaged students. Reading level, 5th grade.

Joyce, William W., Robert Houston, Herbert H. Gross, and Susan Dye Lee. Exploring Regions of Latin America and Canada. Chicago: Follett Educational Corporation, 1971. 416 p. Annotated teacher's edition, $7.08; direct activities, $1.28; teacher's edition, $1.48; unit tests, $2.88.
Interdisciplinary study of regions, drawing on anthropology and sociology and using them to develop critical thinking.

Mangurian, David. Lito, The Shoeshine Boy. New York: Four Winds Press, 1975. $5.95.
This is a moving non-fiction story of a young teenage Honduran abandoned by his family. Told in his own words and made visually alive by Mangurian's excellent photographic essay, Lito's story is not only believable but is one with which many young people can identify, particularly the urban youth.

McCrea, Ronald, ed. Latin America. New York: Harcourt Brace Jovanovich, 1970. 90 p.
A secondary textbook that deals with Latin America generally rather than individual countries; concentrates on the political and economic problems in Latin America today, with cultural aspects excluded. There is a brief summary of United States relations with Latin America.

Nava, Julian. Mexican Americans: Past, Present, and Future. New York: American Book Company, 1969. 120 p.
A secondary-level study of a minority group that relates to all the social sciences. Surveys the history of Mexico from the conquest to the present day.

Pauline, Lawrence J. Latin America: History, Culture, People. New York: Cambridge Book Co., 1975. 214 p. Bibliography.
A secondary-level text designed to provide students with insight into the reasons why the struggle for independence in Latin America has been so difficult. Deals individually with the history and culture of the Latin American republics: Cuba, Brazil, Argentina, Mexico, and Puerto Rico. A general survey text, historically oriented, arranged chronologically and topically, but including several selected country studies. It is designed for use at the secondary level and includes questions and suggested student activities. It reflects a traditional, pro-U.S. interpretation of events in Latin America.

Pinchot, Jane. The Mexicans in America. Minneapolis: Lerner Publications Company, 1973. (The In America Series.)
A brief history of the Mexicans in the United States -- their life in the American Southwest before statehood, the United States acquisition of their land, and the individual contributions of Mexicans to American life.

Reynolds, Dorothy. The Sons of the Smiling Tiger. Illustrated by M. J. Davis. Austin: Steck, Vaughn, 1955. 202 p.
The sons of the smiling tiger, as the Quiché Indians in Guatemala called themselves, had been told by their sorcerers of the coming of the "white-faced god-men." We see through the eyes of the incredulous boy, Cay Bats, the valiant struggle of his people against the conquistadors. The story ends in hope as the soothsayer reading the obsidian stone says, "The bitterness of defeat will pass, but the Sons of the Smiling Tiger will endure," and so they have, to this day. Grades 4-7.

Robinson, Donald W., ed. As Others See Us: International Views of American History. Boston: Houghton Mifflin, 1969. 241 p. Paperback. Illustrations. Index.
This extremely interesting and useful collection of readings was sponsored by AHA, NCSS, and Phi Delta Kappa. It contains excerpts from 56 high school textbooks from 31 countries on 12 topics in U.S. history. Especially pertinent are sections on the Monroe Doctrine, westward expansion, overseas expansion, and recent international events. Textbooks from seven Latin American countries, including Cuba, are used.

Roy, Cal. The Printer of Miracles. New York: Farrar, Straus & Giroux, 1974.
Cal Roy, an American who makes his home in Mexico, writes this novel of Mexico, but not about Mexico, in stunning and effective prose. Maclovio, a sixteen-year-old boy in the small village of Lorenzo Cazahuates in 1914, changes from a boy to a man during revolutionary times.

Santiago, Jorge, et al. A Cultural Study of Puerto Rico. Austin: Dissemination and Assessment Center for Bilingual Education, 1975. 83 p.
Prepared for the Bilingual Program ARRIBA in Philadelphia, Pa., this publication comprises a wealth of resource materials for teaching the cultural heritage of the Puerto Rican student. Includes biographical sketches of outstanding figures in Puerto Rican history from colonial times to the twentieth century; descriptions of national festivities and holidays; Puerto Rican poetry; list of evaluation exercises for the student, which follow each reading selection. Can use the materials in this book as a point of departure for developing a course in social studies, literature, or folklore; valuable teaching tool for the secondary level of instruction.

Sauvageau, Juan. Stories That Must Not Die. Volumes I, II, III. Austin, Texas: The Oasis Press, 1975. 44, 51, 53 p. Distributed by Publishing Services, Inc. 2021 Guadalupe, Austin, Texas 78705.
Three volumes containing ten folkloric stories of the Southwest written in both Spanish and English. After each story is a list of vocabulary and cognates as well as two questionnaires: the first related directly to the text and intended for younger students, and the second suggested by the text and designed for more advanced students.

Thomas, Jack Ray. Latin America. New York: Oxford Book Company, 1972. 160 p. Paperback. Bibliography. Index.
A high-school-level textbook that deals with all aspects of Latin American life. Of interest are the "Eyewitness Reports" included in each chapter, which are first-hand observations of life in Latin America, reflecting the personal reactions of the author.

Von Hagen, Victor W. The Aztec: Man and Tribe. Revised edition. New York: New American Library, 1961. 224 p. Illustrations. Maps. Bibliography. Index. Paperback, $0.75.
Thorough, detailed, but not overly scholarly study of this pre-Columbian civilization; numerous maps, drawings, diagrams make this book especially useful. Similar books by the same author include Realm of the Incas and World of the Maya. Three other books by the same author were preprared especially for younger readers (grade 7 reading level). The Sun Kingdom of the Aztecs (1968),

Maya, Land of the Turkey and the Deer (1960), The Incas, People of the Sun (1961), all from World Publishing Co., Cleveland, $3.95 each. They contain a great deal of information presented through the medium of an accurate but fictionalized account of a maturing young boy. Very interesting reading and very well illustrated.

Webb, Kenneth E., David Dicker, and John D. Wells. The People of Latin America. New York: William H. Sadlier, Inc., 1973.
A resource book for the student, providing basic information about Latin America. The text uses themes and concepts applied to case studies of particular countries; draws from anthropology, history, geography, economics, and political science.

Weeks, Mario, Jr. Hello, Mexico. New York: W. W. Norton & Company, Inc., 1970. Illustrated.
Reader presenting a comprehensive picture of Mexico through discussion of contemporary conditions, history of revolution and political upheaval, daily life and customs. Illustrated with black and white photographs. Indexed.

TEACHING MATERIALS AND GUIDES

The purpose of this bibliography is to provide the teacher with a variety of supplemental teaching materials, guides, kits, and activities for teaching Latin American culture studies. Some of the entries are complete units of study, and are so indicated.

Adkinson, Monte, et al. (Miriam Williford, ed.). It's The Image That Counts: Cartoon Masters for Latin American Study. Drawings by Mark W. Prouse. Gainesville, Florida: Latin American Studies Association, 1976. Paperback.
A book of sample cartoons designed to give teachers ideas for enhancing and enriching classroom activities through the use of cartoons. The situations demonstrate stereotyped concepts about both South and North Americans.

Adventure on a Blue Marble: Approaches to Teaching Intercultural Understanding. Atlanta, Georgia: Commission on Secondary Schools, Southern Association of Colleges and Schools, 1969. Paperback.
Includes general concepts, suggestions for instructional approaches, and extensive bibliography, including a list of embassies, books for teachers and students, audio-visual materials, a list of sources of international correspondence, and selected newspapers and periodicals.

Baker, Jean M., Joy Ross, and Barbara Walters. Things to Do...Activities for a Bilingual Classroom. Rev. ed. Austin, Texas: Dissemination and Assessment Center for Bilingual Education, 1975. 32 pages.
Derived from a bilingual-bicultural program conducted in six second-grade classrooms in three Phoenix, Arizona schools during 1970-71, the program develops and implements a Small Group Process approach to bilingual education. Many of the activities have been presented in Spanish and geared for Spanish-speaking children, but can be adapted to any language. Things To Do is one of a series of four manuals designed to help teachers implement the Small Group Process in bilingual classrooms. The companion manuals, Each One Learning and They Help Each Other Learn, describe the rationale, room environment, grouping procedures, and lessons to help both teachers and students learn the skills necessary to implement and function in the Small Group Process.

The Boy Who Could Do Anything: A Mexican Folktale (filmstrip and tape). New York: Guidance Associates, 757 Third Avenue, 10017. 1970.
An ancient Indian legend -- first told in the mountain villages of Mexico -- tells of ancient Mexican beliefs and of how the Mexicans thought the gods helped man. Complete with teacher's guide that contains summary, activities, bibliography, and filmstrip script. Suitable for elementary students.

California Foreign Language Teachers Association. Kiosk of Foreign Language Aids, Volume II. April 1976.
This is an extensive collection of informative articles in the foreign language field from both states and national sources: current trends in the field, resources for the foreign language teacher, outstanding creative student work, lists of audio-visual teaching aids currently available and their addresses, plus sectional divisions of interest to language specialists in Spanish, German, French and five other languages. Send name, address, affiliation, and $3.00 (make checks payable to CFLTA) to Mrs. Susan Lister, P. O. Box 5995, San José, California 95150.

Castañeda, Alfredo, Manuel Ramírez, and Leslie P. Herold. New Approaches to Bilingual Bicultural Education. Rev. ed. Austin, Texas: Dissemination and Assessment Center for Bilingual Education, 1975.
A series of teacher-training materials developed under an G.S.E.A. Title VII grant for the use of bilingual-bicultrual projects. Contains seven manuals to be used independently for self-paced instruction; the videotapes mentioned are not available for distribution, however.

Casteel, J. Doyle. The Welcome Mat: Four Keys to Latin American Culture. Gainesville, Florida: University of Florida, Center for Latin American Studies Curriculum Report #3, July 1975.
The third monograph in a series of curriculum guides developed by the Center for Latin American Studies at the University of Florida, this publication "presents three pedagogical models that teachers might implement in order to help students analyze and explore Latin American culture. These models provide teachers with three strategies: one for concept acquisition, one for concept application, and one for concept personalization."

Casteel, J. Doyle, and Clemens Hallman. Cross-Cultural Inquiry: Value Clarification Exercises. Gainesville, Florida: Center for Latin American Studies Curriculum Report, University of Florida, 1974. 46 p. stapled sheets.
An approach to teaching about Latin America built around the concept of value clarification. The materials consist mainly of vignettes, followed by various kinds of value clarification exercises in which the student is forced to make and justify decisions about the culture being studied.

Casteel, J. Doyle, and Miriam Williford. Planning Cross-Cultural Lessons; Specifications for the Design of Thirty-Three Learning Activities. Gainesville, Florida: Latin American Studies Association, 1976. 150 p. Paperback.
This book is intended to extend the number of student activities that teachers can use for cross-cultural lessons. Six dimensions of cross-cultural understanding and inquiry are presented: Information acquisition, concept acquisition, concept application, rule learning, valuing, and decision making. Each of these is further divided into learning activities.

Center for International Education. Teaching Non-Western Studies: A Handbook of Method and Materials. Amherst, Massachusetts: University of Massachusetts, School of Education. 139 p.
Approaches, models, methods, materials, and resources. A handbook on methods and materials designed to involve students in a variety of learning activities in order to broaden their perceptions of the world in which they live. The activities are student-oriented and, in particular, are intended to encourage group discussion and a high degree of human interaction. The book provides a brief overview of various approaches to teaching about the non-Western world, with several sample models of non-Western studies programs.

Central America: A Regional Study (filmstrips, records, cassettes). New York: The New York Times, 1970s.
NYT340R 4 color filmstrips, 2 LP records, teacher's guide $55.00
NYT341C 4 color filmstrips, 2 cassettes, teacher's guide $57.00
This social, economic and geographic survey of Central America ranges from the pre-Columbian culture of the Mayas to historical commentary and modern appraisal of the Panama Canal. Each country or group of countries is explored in terms of history, geography, political structure, social concerns, industrial development, trade, and common market cooperation.

Central America and The Caribbean (filmstrips and cassettes). Chicago, Illinois: Encyclopedia Britannica Educational Corporation. 1970s.
EBE6455R 6 color filmstrips, 6 LP records, teacher's guides $83.95
EBE6455C 6 color filmstrips, 6 cassettes, teacher's guides $83.95
The goegraphy of the Caribbean and Central American area varies widely, from small islands to inland mountains isolated from nearly all contacts with modern civilization. Six color-sound filmstrips examine this variety of land forms and lifestyles through both general overviews and detailed examinations. The geography of each area is discussed as a background to historical, social, and economic information about the area. Teacher's guides summarize the program and suggest topics for discussion.

Children of Latin America (slides). New York: UNICEF, 331 East 38th Street. #5711.
These excellent slides are accompanied by a slide commentary and a teacher's guide, which includes suggestions for activities to accompany the slides. The slides deal with such crucial problems as the transition from rural to urban life and how this affects the lives of children in Latin America. Adaptable to all levels.

Coffee: Lifeline of the Americas (multi-media kit). New York: Pan American Coffee Bureau, Educational Division. 1971. $1.00.
Educational program on coffee production and processing for use in geography, history, economics, and several other disciplines. The kits are available for permanent retention. Includes filmstrip, color chart, record, student booklet, and teacher's guide. Suitable for junior high level.

Colón, Luisa, and Carlos Rivera. Guías para los carteles puertorriqueños. Austin, Texas: Dissemination and Assessmente Center for Bilingual Education, 1974. 86 p.
Four teacher guides in Spanish bound together in one book as an all-level resource. They are designed to accompany the Carteles puertorriqueños (four color posters also available through the Dissemination and Assessment Center for Bilingual Education). Each essay or biographical sketch is followed by a list of objectives, materials needed, instructions for presentation, questions, and activities. Occasional glossaries are included where needed. The guides are titled: "Mi raza," "Puertorriqueños ilustres," "La mujer puertorriqueña," and "Governadores puertorriqueños."

The Conquest of Mexico (flat materials). New York: Grossman Publishers, Inc., 44 West 56th Street, New York 10019. 1968. $2.95. Jackdaw No. 51.
Consists of reproductions of actual historical materials that give evidence of the Aztec culture and civilization and the way this civilization met its end. Examples of materials include letters, broadsheets, a page from Díaz del Castillo's history, and codices. Sutiable for high school.

Crafts of the Spanish Southwest (slides). Washington, D.C.: National Gallery of Art. For purchase: Publications Fund, National Gallery of Art, Washington, D.C. 20506. For loan: Slide Librarian, Education Department, National Gallery of Art, Washington, D.C. 20506, #024.
There are 50 slides and lecture notes about the eighteenth and nineteenth century examples of folk art of the Spanish Southwest. Suitable for all levels.

Ecology of Latin America (filmstrips and cassettes). Roslyn, New York: Urban Media Materials, 212 Mineola Avenue, 11577. 1973. Hispanic Culture Series Set VI, #UMM-507.
The filmstrips are "Ecology and the Industrial Revolution," "The Population Explosion," and "Cities of Latin America." In English and Spanish. Include booklets on suggestions for use. Suitable for junior high level.

Edgewood School District, San Antonio. Tesoros de mi raza: Programa de lectura y enseñanza del lenguaje. Austin, Texas: Dissemination and Assessment Center for Bilingual Education, 1975. (Cuaderno de trabajo, 88 p. Guía para el maestro, 87 p. Libro de lectura.)
Reading and learning program for 4th, 5th, and 6th grades includes lessons based on short stories, or accounts portraying history, culture, and daily life of a Mexican American child. Sections of grammar provide direct teaching of Spanish, presenting concepts of structure, syntax, grammar and orthography. Teacher's guide contains plans for each lesson: theme of the story, learning objectives, vocabulary list, suggested activities, and instructions for evaluation.

Ethnic Cultures of America (flash card set). Inglewood, California: Educational Insights, Inc., 211 South Hindry Avenue, 90301. 1973.
Intended as a supplement to core materials used in studying Americans of Spanish-speaking background. "At the intermediate level, the material will generally be useful for teachers' notes, or for individualized instruction for the brighter students."

Famous Latin Americans (poster set). Portland, Maine: J. Weston Walch. 1969. Willis Knapp Jones, comp.
Set of posters of Latin American men noteworthy in the development of their countries. Representatives are from the fields of art, architecture, literature, music, business, science, and sports. Accompanied by biographies in English and Spanish. Suitable for secondary level.

Finer, Neal B. A Social Studies Approach to Art and Architecture. Austin, Texas: Dissemination and Assessment Center for Bilingual Education, 1975.

This innovative cultural resource guide for use at the secondary level contains comprehensive lesson plans with abundant background and source information. An accompanying manual, Resource Material, features visual, and handouts to be used in the lesson. Bibliography of books, periodicals, and special publications.

Finer, Neal B. The Mexico Experience. A Social Studies Approach to Art and Architecture. Austin-Texas: Dissemination and Assessment Center for Bilingual Education, 1975. This supplement to the teacher's guide contains time-liners, charts, and handouts to be displayed or duplicated for the students. Illustrations.

Fort Worth Public Schools, Bilingual Education Program. Social Studies: A Bilingual Multicultural Guide, English-Spanish (Book I). Austin, Texas: Dissemination and Assessment Center for Bilingual Education, 1975. 199 p.
The first of a series of social science guides designed for the bilingual, multicultural, upper elementary classroom (particularly the 5th grade). The lessons cover a wide range of topics so the guide can be used independently or as a supplement to other social studies programs. In a bilingual classroom setting the material used in some of the lessons is correlated from locally approved textbooks from the state list, as well as materials with emphasis on the Mexican American culture. Each unit contains Title, Notes to the Teacher, Concept, Objective, Vocabulary, Materials, Evaluation, and Optional Activities.

Four Boys of Central America (filmstrips and tapes). Santa Monica, California: BFA Educational Media, 2211 Michigan Avenue, 90404. 1970.
This filmstrip series presents the way of life of four boys, each representing one of the major groups of people living in Central America today. Suitable for all levels. Titles: "Indian Village Boy," "Banana Plantation Boy," "City Boy," and "Fishing Village Boy."

Getting Around Latin America (poster series). Portland, Maine: J. Weston Walch, 1969. Willis Knapp Jones, comp.
The purpose of this series is to suggest a few essentials and at the same time to practice the language a tourist will need in Latin America. In English and Spanish. Suitable for high school level.

Gill, Clark G., and Julia Mellenbruch. Handbook on Mexico for Elementary and Secondary Teachers, Rev. ed. Austin, Texas: Dissemination and Assessment Center for Bilingual Education, 1973. 110 p. $1.50.
A resource handbook on Mexico that identifies some key ideas about the country and its people. The information materials listed are presented in a way that lessons drawn from and based on them can be adapted to any level of curriculum. Chapter V includes a large number of selected sources: Bibliographies; lists of books in Spanish; sources of materials; curriculum guides units; and project materials. The appendix includes statistics, some important dates, national holidays, religious celebrations, and maps.

Gill, Clark, and William Conroy. Teaching About Latin America in the Elementary School. Bulletin No 1. Austin, Texas: Latin American Curriculum Project, University of Texas at Austin, 1967.
A selected, annotated guide to instructional resources for teachers, supervisors, and curriculum writers in the elementary school. Most media materials have been published since 1960, except fiction book category. Fiction books published since 1960 are included. The guide is divided into categories of media materials, and within each category entries are designed as primary or intermediate, or as appropriate for a specific grade level. A source list of names and addresses is included.

Gill, Clark, and William B. Conroy. The Treatment of Latin America in Social Studies Instructional Materials. Bulletin No 5. Austin, Texas: Latin American Curriculum Project, University of Texas at Austin, 1968.
This fifth in a series of bulletins of the Latin American Curriculum Project includes elementary and secondary materials, and a selected bibliography for the teacher.

Gill, Clark. Establishment of the American Colonies: A Comparison of Spanish and English America. Instructional Unit No 1. Austin, Texas: Latin American Curriculum Project, University of Texas at Austin, 1968.
This unit, intended for a senior high school American history course, emphasizes a comparison of the Anglo and Latin American colonial systems. Activities and materials are intended to provide flexibility, enabling the unit to be adaptable to more than one ability level. Maps, charts, and diagrams illustrate ideas.

Gill, Clark. Contemporary Inter-American Relations. Instructional Unit No 2. Austin, Texas: Latin American Curriculum Project, University of Texas at Austin, 1968.

A two-week unit for senior high school American history courses providing an overview of inter-American relations in the twentieth century, with an emphasis on United States foreign policy in Latin America. Part I and II focus on the period since 1945. References. Transparency masters.

Gill, Clark. Contemporary Inter-American Relations. Unit No 2. Austin, Texas: Latin American Curriculum Project, University of Texas at Austin, 1968.
A collection of readings to accompany Instructional Unit No 2 with complete bibliographic data.

Gill, Clark, and William B. Conroy. Latin America. Its Land, Story, and Peoples. Instructional Unit No 3. Austin, Texas: Latin American Curriculum Project, University of Texas at Austin, 1968.
This instructional unit for middle grades is intended primarily for teachers. The unit attempts to broaden the scope of treatment beyond history and geography and to include key ideas from other disciplines with more emphasis on how people think, feel, and live. The emphasis tends to be mainly on geography and specifically on physical geography. Activities, readings, transparency master, and a bibliography of sources for students and teachers are included.

Gill, Clark. Latin America. A Cultural Region of the World. Instructional Unit No 4. Austin, Texas: Latin American Curriculum Project, University of Texas at Austin, 1968.
This instructional unit for grades 8, 9, and 10 treats Latin America as a cultural region from a multi-disciplinary point of view and with adaptations that can be fitted into courses like world history, world geography, or world cultures. Includes suggested activities and materials, charts, and transparency masters.

Gill, Clark, and William B. Conroy. The Social Scientists Look at Latin America. Bulletin No 3. Austin, Texas: Latin American Curriculum Project, University of Texas at Austin, 1967.
A collection of six position papers by specialists on Latin America at the University of Texas in the fields of geography, history, economics, sociology, anthropology, and government on what a high school graduate should know about Latin America, focusing on the basic ideas in order to prompt a re-examination of the current social studies curriculum. Maps.

Gorden, Raymond L. Living in Latin America. Skokie, Illinois: National Textbook Company, 1975.
An imaginative sociologist from Antioch College, Dr. Gorden has written this guide on how to increase the quality of routine, interpersonal relations centering on home life in Latin America. He asked both Americans and Colombians to talk about themselves and each other in his three years of probing into cross-cultural communication.

Gorena, Minerva, compiler. Information and Materials to Teach the Cultural Heritage of the Mexican American Child. Rev. ed. Austin, Texas: Dissemination and Assessment Center for Bilingual Education, 1976. 263 p.
Developed by the Education Service Center, Region XIII in Austin, this publication contains a variety of cultural materials that can be abstracted to teach one of several subjects at any of the grade levels kindergarten through 9th grade, in Spanish and English. For example, the kindergarten or 1st grade teacher can utilize the sections on Poems, Songs, Games. Junior high teachers can use this book as an aid to teaching Mexican and Mexican American history. The section on Arts and Crafts can be adapted to any of the grade levels. Plastic dividers facilitate finding materials in this book. Included is an extensive bibliography of bilingual education materials and sources for these materials.

Horne, Ann. Forming an Estudiantina and Symbols of Music Notation. Rev. ed. Calexico Intercultural Design. Austin, Texas: Dissemination and Assessment Center for Bilingual Education, 1975. 97 p.
Teacher's guide for music instruction in bilingual education. Units are adaptable to all levels, in Spanish or English. Contains music, words, and instrumentation for use by begining Estudiantinas, and sketches of costumes. Units include: elements involved in forming an Estudiantina, symbols of music notation, bilingual music vocabulary, and easy songs for beginners.

Indian Mexico (filmstrip and tape). Huntsville, Texas: Educational Filmstrips. 1969.
A series of three filmstrips illustrating the importance of the Indian heritage of Mexico. Kit includes a filmstrip manual. Suitable for all levels.

In Other Words and Ways (teaching kit). Gainesville, Florida: Secretariat, Latin American Studies Association (LASA), Box 13362 University Station, 32604. 1975.
The kit contains teacher information on developing Latin American studies programs, codices, craft activities, costume designs, a Pochteca game, and a resource notebook. Suitable for grades 1-6.

Introduction to Latin America: Manual for an Interdisciplinary Course. Eau Claire, Wisconsin: University of Wisconsin, 1977.
The 206-page handbook is intended primarily for use by teachers who might consider organizing such a course for presentation to persons at any age level from upper secondary on up, including community groups that wish to learn more about Latin America. It provides an annotated bibliography of readings from books an other sources and suggestions for supplementary activities adapted to those approaching study of the area for the first time. Subjects dealt with range from the pre-Columbian period to food and cookery. The manual was compiled by Edward A. Jamison, formerly Director of International Studies at Eau Claire. Copies of the manual may be obtained by sending $1.00 to cover the cost of mailing and handling to James Alexander, Advisor for International Studies, University of Wisconsin, Eau Claire, Wisconsin 54701.

The King's Fifth (book and cassette tape). Boston, Massachusetts: Houghton, Mifflin Company. 1966. Scott O'Dell, author.
The novel describes the world of the conquistadors as a group of them leaves Coronado's army and begins to explore the great Southwest. The tape is an adaptation of the novel. There is a guide with the tape that includes a vocabulary and student activities. Suitable for junior high level.

Latin America. Contra Costa County, California: Contra Costa County Project, 1967.
Developed in a pilot study, this project is a composite of actual classroom practices under many conditions in Contra Costa County. Bibliography. Sixth grade level.

Latin America (student activity and research cards). Thompson, Connecticutt: Inter-Culture Associates. 1975.
Kit consists of open-ended materials by which students may develop their own initiative concerning Latin American culture situations. In English and Spanish, it includes 79 cards, maps of North and South America, 10 study prints, and guide. Suitable for junior high level.

Latin America About 1790 - Latin America After Independence (map). Chicago, Illinois: Rand McNally and Company, School Map and Globe Department. #PH48.
Two large classroom maps of Latin America about 1790 and Latin America after independence. Fold into 10 x 11 folder. Sturdy. Suitable for all levels.

Latin American Markets (filmstrips and cassettes). Roslyn, New York: Urban Media Materials, 212 Mineola Avenue, 11577. 1973. Hispanic Culture Series Set IV.
The filmstrips show the clash between the traditional public market and the modern supermarket in Latin America. Also covered are manufactured products and the Consumer Revolution. In Spanish and English. Includes a booklet of suggestions for use. Suitable for the junior high level.

Latin America Today (sound filmstrips). Stanford, California: Multi-Media Productions, Inc. 1970. Prepared under the direction of Dr. John J. Johnson, chairman of Latin American Studies at Stanford University.
This complete series of 10 filmstrip programs focuses on "the various factors which have shaped Latin American history, including social, political, economic, and international developments. Inquiry and discovery techniques are used to encourage the students to view other societies in global terms, rather than through the prejudices of their own culture. Visuals are from leading historical archives, Latin American governments and businesses, and on-location photography."

Latin Americans and Their Customs (slides). Portland, Maine: J. Weston Walch. 1970. Produced by Willis Knapp Jones.
Includes 22 slides on Latin Americans and their customs with an extensive commentary. There are also study questions. Suitable for all levels.

Living in Mexico: City and Town (filmstrips and tapes). Santa Monica, California: BFA Educational Media, 2211 Michigan Avenue, 90404. 1969.
Topics are "Cuetzalan: A Small Town in Puebla," "Sunday Market in Cuetzalan," "Modern Mexico City," and "Four Poor Families in Mexico City." Includes a teacher's manual giving a synopsis, objectives, content, suggested activities, background material, and a bibliography for each filmstrip. Suitable for upper elementary and junior high levels.

McNeill, Earldene, Judy Allen, and Velma Schmidt. Cultural Awareness for Young Children at the Learning Tree. Illustrations by Barbara McNeill. Dallas, Texas: The Learning Tree, 1975. 242 p. Bibliography.
Compilation of information for materials, activities, and resources used at the Learning Tree in Dallas, Texas, in an effort to develop an awareness of other cultures in young children. Includes units on Black culture, Cowboy culture, Eskimo culture, Mexican culture, Native Indian culture, Oriental culture. Each unit has sections on family living, creative art expression, nature and

science, language development, music and dance, manipulative and game center, special events, and bibliography. Multicultural bibliography at end.

The Mexican American War (flat materials). New York: Grossman Publishers, Inc., 625 Madison Avenue, 10022. Jackdaw No. A13. Milton Meltzer, comp.
This material outlines the course of the war and helps to put it in proper perspective. "It discusses the role of the slavery issue, the influence of Manifest Destiny, the boundary disputes, and the enormously important precedent set by James Polk in the use of presidential power in starting and conducting a war." Shown through the letters, newspapers, broadsides, prints, cartoons, photographs, and other documents of the times. Suitable for senior high level.

A Mexican Christmas (filmstrip and tape). Huntsville, Texas: Educational Filmstrips. 1969. Mary Lee Nolan, author.
Slides present the Christmas season from December 16 through January 6, the feast of the three kings. Slides and tape are accompanied by a slide manual. Suitable for all levels.

The Mexican Revolution of 1910 (sound filmstrip audio-visual program). Stanford, California: Multi-Media Productions, Inc. 1971.
This audio-visual lesson deals with the Mexican Revolution (1910-1917) by exploring the exploitive economic and social conditions that pushed the Mexican people into revolution. Besides describing the revolutionary leaders, the lesson also gives the student an information basis for evaluating the eventual success or failure of the Mexican Revolution. Includes a teacher's manual. Suitable for senior high level.

The Mexican Texans to 1865 (audio-visual presentation). San Antonio, Texas: Institute of Texan Cultures, Hemisfair Plaza. 1972. Produced in cooperation with the Texas Commission on the Arts and Humanities.
An 11-minute, color, audio-visual presentation dealing with the heritage and notable contributions of Mexican Texans. It includes comments concerning their origin in the pre-Hispanic period, their development under Spanish rule, and their struggle for independence. The early history of Texas, as a part of Mexico, is told through biographies of outstanding Mexican Texans and the roles they played in events leading to the Texas Revolution. This 79-slide presentation only deals with events until 1865, and briefly with the major contributions.

Mexico: Our Dynamic Neighbor (filmstrips and tapes). New York: The New York Times.

NYT330R	6 color filmstrips, 4 LP records, 3 posters, teacher's guide	$ 94.00
NYT331C	6 color filmstrips, 4 cassettes, 3 posters, teacher's guide	$100.00

Ranging from Aztec times to the present, this multi-media kit presents the history, culture, geography, economy, and music of Mexico. Students view the contrasting life styles, social structures and art forms of modern Mexico in terms of a basically agrarian economy making steady progress toward industrialization. In addition to the sound accompaniment to the filmstrips there is a record or cassette entitled "Mexico, Land of Song," plus an Aztec calendar, time line, and poster of the Ballet Folklorico.

Mexico's Ancient Heritage (filmstrip and cassette). Los Angeles, California: Latin American Center, UCLA.
LAC100C. 1 color filmstrip, 1 cassette, teacher's guide. $15.00
A colorful account of ancient Mexican Indian culture, seen through murals, artifacts, and architectural works from the Aztec, Mayan, and Toltec civilizations. Presenting a chronological overview dating back thousands of years, the program describes the sculpture, paintings, clothing, religious centers, and monuments of pre-Hispanic American civilization with frequent references to the impact of these creations on later peoples.

Population (flat sheets). New York: UNICEF, 331 East 38th Street, 10016. $2.00.
"Study of the interrelationship between economic and social development and rapid population growth. Includes readings from Children in A Crowded World, pictorial wall sheet, poster, and population data charts, with a teacher's guide and annotated bibliography."

Raíces y ritmos/Roots and Rhythms (tapes). Flagstaff, Arizona: Department of Humanities, Northern Arizona University. Produced by Guy Bensusan and Carlos Carlisle. Available at cost of mailing and publication.
Series of 52 bilingual radio programs in Spanish and English, "presenting and discussing the music of Latin America in terms of history, musical variety, growth and development, cultural meaning, comparisons with the North American experiences, and just plain fun." The programs are on audio tape, each from 55-59 minutes in length, and approximately in the ratio of 3 parts music to 1 part discussion they explore folk music, popular music, and Christmas music.

Ritual to Rasquachi, and Back: The History and Evolution of Chicano Theater (phonotape-cassette). Hollywood, California: The Center for Cassette Studies, Inc., 8110 Webb Avenue, 91605. 1974.
Chicano theater historian Jorge Huerta digs up the pre-Columbian Mayan and Aztec ritualistic roots of contemporary Chicano theater as becoming pure rasquachi and surveys Chicano drama from the Mayan Rabinal Achi to Valdez's classics, Los vendidos and Dark Root of a Scream. 60 minutes. Includes a bibliography.

Santiago, Nick M. La música del sol. Austin, Texas: Dissemination and Assessment Center for Bilingual Education, 1974.
Teacher's guide to La música del sol: Un cuento náhuatl y una obra de teatro, designed for Spanish-speaking children from pre-kindergarten through 6th grade. Developed by the Curriculum Adaptation Network for Bilingual/Bicultural Education, Far West Regional Adaptation Center in San Diego, California. The materials are generally correlated with the SCDC curriculum core materials of the Language Arts and Fine Arts Strands.

Seelye, H. Ned, ed. A Handbook on Latin America for Teachers. Springfield, Illinois: Office of the Superintendent of Public Instruction, 1968. Out of print.
A collection of six articles on methodology related to Latin American Studies. An annotated bibliography is also included.

Seelye, H. Ned, ed. Perspectives for Teachers of Latin American Culture. Springfield, Illinois: Superintendent of Public Instruction, 1970. 160 p.
"The present publication is designed to provide 'life' to ideas of some members of the profession who can contribute expertise to the neglected area of how to teach culture." Comprising 16 chapters written by educators and consultants from a variety of backgrounds related to Latin America, this view of teaching culture can be useful for all teachers interested in implementing new approaches to the study of Hispanic cultural patterns.

Seelye, H. Ned. Teaching Culture. Skokie, Illinois: National Textbook Company, 1976.
Written primarily for the teacher, this book reflects Ned Seelye's broad experience as a classroom teacher, a keen observer, and a participant in many cultures, especially the Latin American, and as a director of many workshops devoted to the teaching of culture. Chapter 6 uses William F. Marquart's seven types of communication situations. Bibliography especially useful to language teachers and specialists.

Social Education, vol. 34, no. 6. Washington, D.C.: National Council for the Social Studies, October 1970.
This issue of Social Education, "Teaching About...and Being Taught By...Latin America," is devoted to Latin America curriculum content and teaching. There are articles on resources for teaching about Latin America; trends in new approaches to teaching about Latin America; and Latin American economics, art, and education.

South and Central American Geography Kit (flash cards). Los Angeles, California: Educational Insights, Inc. 1976. $3.95.
Kit contains cards intended for fun, review, and reinforcement of geography skills. Separate answer keys and "scorecard" for teacher's or individual student's use. May be reproduced. Suitable for junior high level.

Spanish Missions in Colonial Texas (audio-visual presentation). San Antonio, Texas: Institute of Texan Cultures, Hemisfair Plaza. 1972.
An 8 minute, color, audio-visual presentation depicting the development and background of the Spanish mission system as it existed in the seventeenth and eighteenth century Texas. Also included is a brief comment on archeological restoration and conditions of the missions today. The presentation is accompanied by a teacher supplement, credits, and a typescript of the audio tape.

Spanish Ranching in Texas (multi-media presentation). San Antonio, Texas: Institute of Texan Cultures, Hemisfair Plaza. 1972.
An audio-visual presentation dealing with contributions made by Spanish ranch owners and Mexican cowhands from the sixteenth century to the present. Outlines the development of ranching in North America, the history of the Mexican vaquero and the charro.

Teaching About Latin America. Albany, New York: The University of the State of New York, The State Education Department Bureau of Secondary Curriculum Development, 1972. 58 p., stapled sheets.
A resource guide for teachers that contains illustrative examples for applying discovery techniques to the study of Latin America, suggestions of various themes useful in organizing a course of study, and selected listings of resource materials. The purpose is to leave the teacher free to plan his course of study rather than to prescribe a step-by-step outline. Bibliography.

Teaching About World Hunger (flat materials). New York: UNICEF, 331 East 38th Street, 10016.
This is a fine accumulation of materials concerning world hunger, and a good deal of it relates to Latin America. Along with valuable statistical information, essays on a historical perspective of world hunger, economic and political factors, health and nutritional factors are also provided. An extensive bibliography of resources includes: social science-oriented books, books for young readers, articles and publications, teachers' kits, games and simulations, films, and even a list of organizations from which further information can be obtained. Suitable for senior high level.

Teotihuacan: The Place of the Gods (video-tape cassette). Silver Spring, Maryland: Pyramid Video, Audio/Video Production, 2301 Greenery Lane #103, 20906. 1977. Suggested price, $500; rental, $50.
A 24-minute video-tape documentary that takes a historical and anthropological look at the mystery of the deserted city. Through interviews at the Anthropological Museum in Mexico City, we find out what is known -- and not known -- about the people who once lived in Teotihuacan. Suitable for secondary level.

United States Committee for UNICEF. Festival Figures: Children from Around the World in Their Colorful Holiday Dress. UNICEF, 1972. 8 figures. 14 1/2".
Children in festival costume representing Haiti, Guatemala, Mexico, Brazil, Peru, Jamaica, Venezuela, and Puerto Rico are shown in cardboard figures. The stand-up backing for each figure contains an explanation of the costume.

TRANSLATIONS

Alegría, Ciro. The Golden Serpent. Translated by Harriet de Onís. New York: New American Library (Signet), 1963. 190 p. Paperback. $0.60.
A classic of Latin American literature dealing with life among the Quechua-speaking people in the Peruvian Andes. Combines a sympathetic treatment of the Andinos and excellent descriptions of their culture and land to form an exciting plot that will engross any reader.

Amado, Jorge. Gabriela, Clove and Cinnamon. Translated by James L. Taylor and William L. Grossman. Greenwich: Fawcett (Crest), 1964. 400 p. Paperback. $0.75.
Humorous and moving best-selling novel of a love affair between an Arab restauranteur and his mulatto cook. A glimpse of the social and sexual customs of a small Brazilian town of the 1920s, torn by change.

Amado, Jorge. The Two Deaths of Quincas Wateryell. Translated from the Portuguese by Barbara Shelby. Illustrated by Emil Antonucci. New York: Knopf, 1965.
This book describes the revolt of the main character from false bourgeois standards to a more natural life. The members of the family and Quincas Wateryell himself are all convincingly and amusingly portrayed. The voluptuous, dirty, noisy, stinking human atmosphere of Bahia's underworld is magnificently evoked. It is a tale in the best tradition of Mark Twain.

Amado, Jorge. The Violent Land. Translated from the Portuguese by Samuel Putnam. New York: Knopf, 1945.
An epic struggle involving murder, mayhem, chicanery, and out-and-out warfare between farmers of their cocoa fazendas and the exporters in the nearby town of Ilhéus. Told with Amado's usual gusto and flair for amorous adventures and tropical plantation settings.

Asturias, Miguel Angel. El Señor Presidente. Translated by Frances Partridge. Atheneum, 1963. 287 p. $5.00.
Asturias has written of the legend and poetry of the Guatemalan Indian, for which he is savored in intellectual circles, and also has written five novels of social protest, for which he was awarded the Nobel Prize for Literature (1967). His first and best protest novel, this is the first Latin American novel to use terror as a central motif. The translation offers a poignant experience of life -- and death -- under dictatorship. This English version, unlike the difficult Spanish, can be recommended to students.

Asturias's otner protest novels are published in Spanish by Editorial Losada (Buenos Aires): Weekend en Guatemala, a protest of the U.S. intervention of 1954; and the anti-imperialistic trilogy, Viento fuerte, El papa verde, and Los ojos de los enterrados, which attacks the United Fruit Company operations in Guatemala.

Azuela, Mariano. The Underdogs. Translated by E. Muguía, Jr. New York: New American Library (Signet), 1962. 149 p. Paperback. $0.75.

One of the best novels of the Mexican Revolution. Realistic. Student interest is usually high. See also the same author's Two Novels of Mexico: The Flies; The Bosses, translated by Lesley Byrd Sympson. Berkeley: University of California Press, 1961. 194 p. $1.25.

Carbia, María A. de. Mexico Through My Kitchen Window. Edited by Helen Corbitti. Illustrated by Luis Betanzos. Boston: Houghton Mifflin Company, 1961. $6.95.

Translation of a Mexican cookbook, introduced, edited, and tested by Helen Corbitti. Along with recipes for more familiar dishes, there is a chapter on Mexican holidays, including festive foods for each occasion.

Da Cunha, Euclides. Rebellion in the Backlands. Translated by Samuel Putnam. Chicago: University of Chicago Press, 1944. 532 p. $2.95. Bibliography, glossary, index.

Has been called "Brazil's greatest book" and "among the great books of universal literature." Deals with the Brazilian peasant resistance of 1896-1897. Part One is a detailed description of the land and the man of Northeastern Brazil. Part Two consists of the rise of Antonio Conselheiro (leader of the rebels) and the reasons for his great success. The author links the propensity for fanaticism and rebellion with biology. Very interesting and readable but limited by the author's oversimplified view of race and resistance.

Díaz del Castillo, Bernal. The Discovery and Conquest of Mexico (1517-1521). Translated by A. P. Maudslay. New York: Noonday Press, 1956. 478 p. Index. $2.95.

Fascinating account of Cortes's adventursome conquest told by one of the solders who accompanied him through the whole campaign. Has relatively large type and is generally pleasant, but not illustrated.

Dorn, Edward, and Gordon Brotherston, eds. and trans. Our World: Guerrilla Poems from Latin America. New York: Grossman Publishers, 1968.

An admirable collection of Latin American revolutionary poems printed in the original Spanish and followed by an English translation.

Fuentes, Carlos. Where the Air is Clear. Translated by Sam Hileman. Farrar, Straus & Giroux, 1960. 379 p. $4.95.

This novel, reminiscent of John Dos Passos's U.S.A., attempts to reduce Mexico to 376 pages of mosaics of society from which the reader is to construct an idea of what it means to be a Mexican. The story line follows the rise and fall of Federico Robles, a fictional composite of a former revolutionary. The tone of the novel reflects the anguish and seeming loss of purpose the Mexicans have felt since the Revolution. This English translation of La región más transparente (Mexico City: Fondo de Cultura Económica, 1958) can easily be adopted as supplementary reading in courses other than Spanish literature.

Fuentes, Carlos, and others. Whither Latin America? New York: Monthly Review, 1963. 144 p. Paperback. $1.75.

Now dated, at one time this was almost the only source of left-nationalist opinion on Latin America in the U.S. "The authors include Latin Americans, North Americans, and Europeans... What they say is often well reasoned, and represents an opinion all too rarely found in our mass-communications media." --New York Times Book Review. Still useful because of the short length of its easily readable articles, some of which are quite good.

Galeano, Eduardo. Guatemala: Occupied Country. Translated by Cedric Belgrage. New York: Monthly Review, 1969. 159 p. Paperback.

A documentary-style description of repressive terror and rebellion in Guatemala since the CIA-supported overthrow of the Arbenz regime in 1954. The hand of the U.S. is writ large in this study, which begins with reference to the terrorist assassination of the chief of the U.S. military mission. The appendices consist of primary documents from the revolutionary movement, the most interesting being Father Thomas Melville's (a Maryknoll Missionary) "Revolution is Guatemala's Only Solution." The subject is too specific for the average student but there is a great deal of information here that could be excerpted or suggested for research.

García Márquez, Gabriel. One Hundred Years of Solitude. Translated by Gregory Rabassa. New York: Harper & Row, 1970. 422 p. $7.95. Also available in paperback.

One of the best books from Latin America in recent years, this novel was a best seller in Latin America, Europe and the United States. The translation is especially vivid and readable. Through the history of one family, it describes the rise and fall of the fictitious town of Macondo, which may be regarded as a microcosm of the development of much of the Latin American continent. For the teacher of the "mature" student.

Garcilaso de la Vega, el Inca. The Incas: The Royal Commentaries of the Incas. Translated by María Jolas, edited by Alain Gheerbrant. New York: Avon, 1961. 447 p. Illustrations, chronology, glossary, bibliography, index. Paperback.
Thoroughly engrossing narrative history of the Incas as told by Garcilaso de la Vega, whose father was a Spanish conquistador and whose Indian mother was of royal Inca blood. Notes correct or explain the chronicler's statements. This edition is made especially valuable by the many primitive and forceful drawings of Guamán Poma de Ayala.

Guzmán, Martín Luis. The Eagle and the Serpent. Translated by Harriet de Onís. New York: Doubleday (Dolphin), 1965. 368 p. Paperback. $1.45.
This work on the Mexican Revolution is important in that it conveys the spirit of the leaders of the movement as seen by one of their followers. The main character is the author himself (who served under Pancho Villa), who takes the reader on a detailed, amusing, and well written tour of the revolution that many have called the most significant of our time.

Icaza, Jorge. The Villagers. Translated by Bernard M. Dulsey. Carbondale: Southern Illinois University Press, 1964. 223 p. Glossary. $5.95.
A fierce, bitter, and depressing novel of the oppression of an Ecuadorean Indian community at the hands of a greedy landlord, indifferent Church, and brutally repressive government. A powerful classic.

Jesús, Carolina María de. Child of the Dark. Translated by David St. Clair. New York: New American Library (Signet), 1962. 159 p. Paperback. $0.75.
Diary of a young black mother living in a favela (slum) of Rio. Blunt and powerful. It paints a vivid picture of life for the urban poor that will capture the attention of student and teacher alike.

Lins do Rêgo, José. Plantation Boy. Translated from the Portuguese by Emmi Baum. New York: Knopf. 1966.
The first of Lins do Rêgo's Sugar Cane Cycle of novels depicting the decline of the sugar aristocracy in Northeast Brazil at the end of the nineteenth century and the rise of the newer bourgeoisie.

Lispector, Clarice. Family Ties. Translated from the Portuguese and with an introduction by Giovanni Pontiero. Austin: The University of Texas Press, 1972.
Poetic in their search for elusive inner states of being that resist usual description, Lispector's stories deal with family relationships, love, and especially the psychology of women. Animals often play roles in the human drama of her highly regarded short stories.

López y Fuentes, Gregorio. El Indio. Translated by Anita Brenner. New York: Frederick Ungar, 1961. 256 p. Illustrated. Paperback. $1.45.
This stands with Azuela's The Underdogs and Guzman's The Eagle and the Serpent as novels that should be placed extremely high as important works of Mexican literature. Winner of the Mexican National Award in Literature, it can be enjoyed for both its historical and sociological importance and its excellence as literature.

Machado de Assis, Joaquím María. Dom Casmurro. Translated by Helen Caldwell. Berkeley: University of California Press, 1966. 269 p. Paperback. $1.50.
Said by some to be Brazil's greatest novel by its greatest writer, this is the poignant and tender story of Dom Casmurro and his childhood love, which passes through adolescence and adult marriage to a tragic conclusion. Unforgettable.

Machado de Assis, Joaquím María. Epitaph of a Small Winner. Translated from the Portuguese by William Grossman. Drawings by Shari Prisch. New York: Noonday Press, 1952.
A bitterly humorous nineteenth-century satire of the Brazilian bourgeoisie, from the perspective of the philosophical and philandering narrator who describes first his own death and funeral, then his boyhood, youth, and especially manhood at the Imperial Court.

Machado de Assis, Joaquím María. Philosopher or Dog? Translated from the Portuguese by Clotilde Wilson. New York: Noonday Press, 1954.
Sequel to Epitaph of a Small Winner. A poignant story set in nineteenth-century Brazil about a demented and impoverished protagonist who inherits wealth and squanders it. The dog, Quincas Borba, is for him a philosopher reincarnated. The misadventures of man and dog provide a tragic view of sycophants and other social types at the Imperial Court.

Machado de Assis, Joaquím María. The Psychiatrist and Other Stories. Translated from the Portuguese by William P. Grossman and Helen Caldwell. Berkeley: University of California Press, 1963.
The title story humorously explores madness not only in those held in a nineteenth-century Brazilian

assylum but in those who put the madmen there and indeed in all of us. Throughout this collection Machado displays the spare, ironic style of psychological probing that has made him the master of the short story genre in all of Brazilian literature.

Moog, Vianna. Bandeirantes and Pioneers. Translated by L.L. Barrett. New York: Braziller, 1964. 316 p. Bibliography, index. $6.95.
A well-annotated, provocative volume attempting to explain why there are such great differences between the United States of America and the United States of Brazil.

Paz, Octavio. The Labyrinth of Solitude. Translated by Lysander Kemp. Grove Press, 1962. 212 p. Paperback. $1.95.
An interpretative, analytical essay on the psychology of the Mexican man by a major Latin American writer and poet. (El laberinto de la soledad. 2nd. rev. ed. Mexico: Fondo de Cultura Económica, 1959. 191 p.)

Paz, Octavio. The Other Mexico: Critique of the Pyramid. Translated by Lysander Kemp. New York: Grove Press, 1972.
This is without doubt a seminal contribution to the history of our time. It is a historical and philosophical essay about modern Mexico, and a brilliant supplement to an extension of Paz's earlier work, The Labyrinth of Solitude.

Picón-Salas, Mariano. A Cultural History of Spanish America: From Conquest to Independence. Translated by Irving A. Leonard. Berkeley: University of California Press, 1962. $1.95.
A highly readable, imaginative synthesis by a Venezuelan man of letters whose immense erudition does not interfere with his capacity for fresh, sprightly writing.

Quieroz, Rachel de. The Three Marías. Translated from the Portuguese by Fred P. Ellison. Illustrated by Aldemir Martins. Austin: The University of Texas Press, 1963.
An engaging view of the conflict between the old traditional society and the newer impulses to break with established ideologies, as seen in the lives of three girls in a Brazilian convent school in the remote Northeastern state of Ceará in the 1920s.

Ramos, Graciliano. Barren Lives. Translated from the Portuguese and with an introduction by Ralph Edward Dimmick. Illustrated by Charles Umlauf. Austin: University of Texas Press, 1965.
A novel set in the semi-arid Brazilian Northeast, which is subject to periodic droughts that bring death to cattle and ruin to the owners. By reason of the keenness of his psychological insight, his deep feeling for the vernacular, and his skilled craftsmanship in construction, Ramos has been able to fashion one of the most impressive creations of modern Brazilian literature.

Sarmiento, Domingo F. Life in the Argentine Republic in the Days of the Tyrants; or Civilization and Barbarism. Translated by Mrs. Horace Mann. 2nd. ed. New York: Collier, 1966. 288 p. $1.80.
Private indexing under way, with consent of the publisher. No book gives a more vital reading experience of the forces of violence and education.

Veríssimo, Erico. Time and the Wind. Translated from the Portuguese by L.L. Barrett. New York: Macmillan, 1951.
An epic historical novel of the southern Brazilian state of Rio Grande do Sul. Veríssimo conveys an excellent sense of historical time as he moves from the early Jesuit missions to modern times in this borderland area of Brazil and Spanish America.

SELECTED MISCELLANEOUS WORKS

compiled by H. Ned Seelye, Alfred Jamieson, and Edward Glab, Jr.

Aguilar, Alonso. Pan Americanism from Monroe to the Present: A View From the Other Side. Trans. by Asa Zatz. New York: Monthly Review Press, 1968. 192 p. Bibliography, index. Paperback (MR18) $2.95.
A non-scholarly, brief survey of the development of U.S.-Latin American relations as seen from a Latin American nationalist perspective. A little on the polemical side, it nevertheless offers a valuable balance to the traditional U.S. version of U.S.-Latin American relations. The chronologically arranged chapters are fully annotated.

Alba, Victor. The Mexicans: The Making of a Nation. New York: Praeger, 1967. 268 p. Index. $6.95.
An excellent, readable account of the social and political struggles that gave Mexico its present character.

Alba, Victor. Nationalists Without Nations: The Oligarchy versus the People in Latin America. New York: Praeger, 1968. 248 p. Bibliography, index. $7.00.
This engaging tract argues that the back of the stifling oligarchies must be broken for the area to achieve "nationhood," but rejects communism as a means of accomplishing it. Claims the current nationalism based on systematic anti-Yankeeism is an obstacle to progress. Sees hope in some of the populist movements, those who believe that there never has been any democracy in Latin America and that "democracy is precisely what needs to be tried."

Arbingast, Stanley A., et al., comps. Atlas of Mexico. Austin: Bureau of Business Research, The University of Texas at Austin, 1975.
Compiled by 9 persons, this 2nd edition of the Atlas of Mexico updates the original 1970 edition. Compilers are present or former members of the faculty or staff at the University of Texas at Austin. Includes sections on: physical setting, history, population, agriculture, transportation, industry, and commerce. Pictures of the National Flag, a pertinent information chart, and list of Mexican holidays are included. Each section is divided with a picture of a different stamp. Bibliography.

Arciniegas, German, ed. The Green Continent: A Comprehensive View of Latin America by its Leading Writers. Trans. by Harriet de Onís and others. 8th ed. New York: Knopf, 1967. 533 p. Bibliography. $5.95.
Views of Latin America, its land, people, institutions, and culture as seen through the eyes of its most famous writers. This beautifully written book is highly recommended for both teachers and better students.

Brand, D. D. Mexico: Land of Sunshine and Shadow. Princeton, New Jersey: Van Nostrand, 1966. 159 p. Selected bibliography, index, 5 maps. $1.75.
Not only captures the diversity that is the geography of Mexico, but provokes further exploration of other works on the individual topics presented. Use of an atlas is indispensable for identification of the welter of places mentioned. Land, people, and history are treated with affection by one who has studied Mexico for 40 years; result is an incisive understanding of the nature of Mexico and its problems.

Brenner, Anita. The Wind that Swept Mexico: The History of the Mexican Revolution. 2nd ed. Text by Anita Brenner, photographs assembled by George R. Leighton. Austin: University of Texas Press, 1971. 320 p. $10.00.
An unsurpassed visual documentary on the Mexican Revolution. The striking black-and-white photographs and captions carry the reader along in an understandable and moving historical photo-essay. Most highly recommended for all levels.

Burland, C. A. The Ancient Maya. London: Weidenfeld and Nicolson Ltd., 1967.
In this well illustrated book, the author gives a vivid and informative account of the Mayan civilization. Maps. Books for further reading. Table of important dates. Drawings. Index. Aids to Mayan words.

Burns, E. Bradford. A Documentary History of Brazil. New York: Knopf, 1966.
One in a series of books on Latin American affairs, this book brings to the fore the major religious, sociological, and political issues, both contemporary and historical. Chronology of significant dates in Brazilian history. Additional suggestions for reading.

Chevalier, François. Land and Society in Colonial Mexico: The Great Hacienda. Trans. by Alvin Eustis; ed. by L. B. Simpson. Berkeley: University of California Press, 1963. $8.50.
A model study of one of the most important of colonial institutions by a French scholar who combines great learning with lightness of touch.

Cieza de León, Pedro de. The Incas of Pedro de Cieza de León. Norman: University of Oklahoma Press, 1959. Index. $5.95.
Written by perhaps the most sensitive and accurate of the Spanish chroniclers who wrote about Peru when its native life was still intact. This translation is both faithful to the original and pleasant to read. A firsthand account and one of the best in print; its relatively light narrative style makes it as useful to the student as to the professional historian or anthropologist.

Clissold, S. Latin America: A Cultural Outline. New York: Harper and Row, 1965; 160 p. Index. $1.45.

Discusses topics such as "the Aztec and the Inca outlook on life and the violent impact of Spanish and Portuguese civilization, to the achievements of the colonial period and the emergence of the distinctive and sometimes consciously mestizo culture of the modern republics," from the point of view of the pensadores. Students interested in the literature of the intellectual history of Latin America would find this paperback to be a cultural approach to the subject. Essential reading for teachers.

Coe, Michael D. America's First Civilization: Discovering the Olmec. New York: American Heritage, 1968. 159 p. Illustrations, maps, chronology, bibliography, index. $4.95.

This is a fascinating and beautiful book about one of the world's few "pristine" civilizations. The text, written for the non-scholarly but adult reader, stresses the "why" and "how" of the mysteries surrounding the Olmec. The photographs, drawings, diagrams, and maps are all outstanding.

Columbus, Christopher. Four Voyages to the New World. New York: Citadel, 1961. 240 p. Index. $1.75.

A reprint of a book published a century ago, with the addition of an excellent six-page introduction by John Fagg. This pocket edition is bilingual (Latin and English for the first voyage; Spanish and English for the other three), with the English occupying the top half of each page. The print is rather small, and the edition not too attractive.

Connell-Smith G. The Inter-American System. Fairlawn, New Jersey: Oxford University Press, 1966. 376 p. Bibliography, index. $8.75.

One of the best books that has been published on the Inter-American System (OAS). Part is a well-balanced historical review of the system as it has evolved; the remainder is a discussion of its activities and structures and the uses to which they have been put. The author makes short shrift of the usual platitudes and partial truths that have been used to defend the system, but at the same time is fair in giving credit for its real achievements and potentialities.

Cozean, Jon D. Latin America. Washington, D.C.: Stryker-Post Publications, Inc., 1976.

One of five titles in the annually revised "The World Today Series," for a decade "at the service of the educational community whenever there is a need for up-to-date area studies." In addition to the usual updating, the 1976 edition contains the following special articles: "Population, Pollution and Politics" and "Puerto Rico: Commonwealth? State? Nation?"

Crawford, R. W. A Century of Latin American Thought. Rev. ed. New York: Praeger, 1961. 322 p. Bibliography, index. $2.50.

A classic dealing with intellectual history from emancipation to the Mexican Revolution.

Degler, Carl N. Neither Black nor White: Slavery and Race Relations in Brazil and the United States. New York: Macmillan, 1971. Index.

The title sums up the central point of the book: in the United States, a mulatto is a Negro, in Brazil he is not. The author attempts to understand the nature of black-white relations in the United States through this comparison.

del Río, Angel. Clash and Attraction of Two Cultures: The Anglo-Saxon Worlds in America. Baton Rouge: Louisiana State University Press, 1965. 127 p. $5.00.

Examines historical relation of Anglo-Saxon world with Spanish colonial empire, then studies how the Spanish Americans see the U.S.

Encyclopedia of Latin America. Hightstown, New Jersey: McGraw-Hill, 1975. 640 p. $29.95.

Nearly 1,600 alphabetically arranged entries include definitions, descriptions, articles, and biographies spanning Latin America's history, politics, and arts from the earliest records to contemporary events.

Fanon, Franz. The Wretched of the Earth. New York: Grove, 1968. 316 p. Paperback. $1.25.

A socio-psychological study of the destructive relationship between the oppressed peoples of the "Third World" and their oppressors. While there are only a few specific references to Latin America, most of the material is relevant to the Latin American experience.

Farley, Rawle. The Economics of Latin America: Development Problems in Perspective. New York: Harper & Row, 1972.

Frank, A. G. Capitalism and Underdevelopment in Latin America. New York: Monthly Review, 1967. 298 p. $7.50.

Attacks several myths. Argues that the countries are structurally underdeveloped and are getting poorer; that they are poor because the developed nations are rich; that their poverty is not due to any feudalism since all of Latin America is part of the world capitalist system; that the so-called national bourgeoisie is neither dynamic nor independent, but rather a compromised class, dependent financially, politically, and militarily on the U.S.; and that for Latin America to develop it will have to break out of the satellite relationship with the metropolis through a socialist revolution.

Frank, Andrew G. "Urban Poverty in Latin America." Masses in Latin America, Irving Louis Horowitz (ed.) New York: Oxford University Press, 1970.
Presents a wealth of information on the nature of the urban poor and poverty in Latin American cities, including information on living conditions, education, and economic structure.

Freyre, Gilberto. The Masters and the Slaves. New York: Knopf, 1966. 432 p. $2.95. Extensive glossary of Brazilian, Portuguese, American Indian, and African Negro expressions, including botanical and zoological terms.
Studies the sexual, social, and economic behavior of the Portuguese colonizer of tropical northeastern Brazil. Freyre's main thesis: that the culture of Brazil emanates from the patriarchal system. Although it is an over-simplification to claim such a vast historical and sociological inheritance from modern Brazil, the colonial traditions are deep-rooted in the psychological makeup of its people, rulers, and main cultural institutions.

Gallenkamp, Charles. Maya: The Riddle and Rediscovery of a Lost Civilization. New York: David McKay Company, Inc., 1976. 220 p. Illus., photographs.
"Provides a vivid reconstruction of the splendid mosaic of art, literature, science, and ritualism embodied in Maya culture."

Gerassi, John. The Great Fear in Latin America. Revised ed. New York: Collier, 1965. 478 p. Bibliography, index. Paperback. $1.50.
Although somewhat dated now, this book remains a good account of what is wrong with Latin America and our relations with it from the point of view of the Latin American nationalists. Very readable for teachers and for any student from 11th grade up.

Gibson, Charles. The Colonial Period in Latin American History. Washington, D.C.: Service Center for Teachers of History, Pub. No. 7, 1958. 24 p. Bibliography. $0.75.
Prepared primarily for secondary school teachers, it proceeds from general works to such topics as the structure and operation of the Spanish Empire in America, the Black Legend, cultural history, Portuguese Brazil, and the independence movements.

Gibson, Charles. Spain in America. New York: Harper, 1966. Annotated bibliography. $1.95.
A masterful synthesis of the subject, based on the most recent findings, by a scholar who himself has made important contributions to his field. Highly readable, clear.

Guevara, Ernesto "Che." Guerrilla Warfare. New York: Monthly Review. $3.50.

Guevara, Ernesto. Che Guevara Speaks. Beverly Hills: Merit, 1967. 159 p. $1.95.

Guevara, Ernesto. Che Guevara on Guerrilla Warfare (ed. by H. C. Peterson). New York: Praeger, 1961.

Guevara, Ernesto. Reminiscenses of the Cuban Revolutionary War. New York: Monthly Review, 1968. 287 p. $6.95.
A sampling of these books by Guevara is essential to an understanding of what guerrilla warfare is, who the participants are, what their goals are. For a historical perspective, see also: Humphreys, R. A., and J. Lynch. The Origins of the Latin American Revolutions, 1808-1826. New York: Knopf, 1966. 308 p. Bibliography. $2.50.

Guibert, Rita. Seven Voices: Seven Latin American Writers Talk to Rita Guibert. Trans. by Frances Partridge. New York: Random House (Vintage), 1972. 449 p.
A book of personal, tape-recorded interviews with Pablo Neruda, Jorge Luis Borges, Miguel Angel Asturias, Octavio Paz, Julio Cortázar, Gabriel García Márquez, and Guillermo Cabrera Infante. Follows a question and answer format in which the authors speak about life and literature.

Gunther, John. Inside South America. New York: Harper and Row, 1966.
One of Gunther's "Inside" books, this is a rich eye-opening account of the majesty, muddle, romance, and misery of the South American continent. This first-hand report reflects the author's broad experience during one year of research and travel into 10 South American republics, surveying 722 people, including the presidents of the 10 nations. Maps. Index. Bibliography. Source lists.

Hall, Edward. *The Silent Language*. Premier, 1959. 192 p. Bibliography, index. $0.60.
A must on the reading list of those who want to understand the culture of any society. Points out how people "talk" to one another without the use of words -- whether they be North Americans or Uruguayans. The spoken language is only one means of communication. Our manners and behavior often speak more plainly than words. Tradition, taboo, environment, habits, and customs that are powerful influences on character and personality vary greatly from country to country. A colorful and provocative excursion into anthropology as it pertains to day-to-day life and the culture patterns of our own and other countries.

Hamill, Hugh M., Jr. ed. *Dictatorship in Spanish America*. New York: Knopf, 1966. 244 p. Bibliography. $2.50.
Editor's 22-page introduction places dictators in wider frame of reference -- namely, "more impersonal social, economic, intellectual, and, even, psychological forces in the history of Latin America." His 18 selections are intended to explore and explain the caudillo, "one of the major historical phenomena of the region."

Hanke, Lewis. *Contemporary Latin America: A Short History*. Princeton, New Jersey: Van Nostrand, 1968. Maps, index.
This book is intended to provide factual material and controversial opinions on past history and prospects of Latin America. Includes a list of sources of information on South America.

Hanke, Lewis. *Modern Latin America: Continent in Ferment*. Vol. 1: *Mexico and the Caribbean*. Vol. 2: *South America*. 2nd rev. ed. Princeton, New Jersey: Van Nostrand (Anvil), 1967. 256 p. each. Index. Paperbacks. $1.95 each.
These books focus on contemporary problems and issues. Each book is divided into two sections: an introduction and overview that not only condenses and summarizes information but raises the controversial issues; and a collection of usually short readings, grouped according to topics. Topics and readings indicate a concern for both controversy and balance.

Hanke, Lewis. *Spanish Struggle for Justice in the Conquest of America*. Boston: Little, Brown, 1966. $1.95.
Classic 1949 study. Hanke's research in Spain and Spanish America led him to refute the so-called "black legend" concerning the bad treatment of natives in the Spanish colonies. For Hanke -- notwithstanding the abuses committed in practice by Spaniards in the New World -- no nation in history made a more sincere effort than Spain to defend the Indians of America. Represents a major turning point in the interpretation of Spanish history.

Haring, C. H. *The Spanish Empire in America*. New York: Harcourt, Brace, 1963.
A great Harvard historian sums up the researches of a lifetime. Indispensable for institutional history.

Harris, Marvin. *Patterns of Race in the Americas*. New York: Walker, 1964. 152 p. Maps, photographs, bibliography, glossary, index. Paperback. $1.95.
Excellent maps and charts make this work especially useful. A historical study of race and race relations in the Americas.

Heath, Dwight B., and Richard N. Adams. *Contemporary Cultures and Societies of Latin America*. New York: Random House, 1965. Selected bibliography, index.
This book attempts to combine aspects of Latin American life based on insights of social scientists -- a specifically social anthropological emphasis.

Herring, Hubert H. *A History of Latin America*. 2nd ed. New York: Knopf, 1961. 845 p. Bibliography, index.
Perhaps the most readable scholarly history of Latin America. Stronger on wars of independence and national period than precolumbian and colonial eras. Quite effective when used in conjunction with Keen's *Readings in Latin America Civilization: 1942 to Present*. Helpful--and legible--maps sprinkled throughout text, which is followed by tables giving useful statistics for individual countries.

Hopcraft, Arthur. *Born to Hunger*. London: Pan Books Ltd. 1968.
A compelling narrative of one man's observations of aspects of massive deprivation as he traveled in ten nations of Asia, Africa, and Latin America, and the Caribbean. Skimming a "parade of statistics" Hopcraft emphasizes the factor that "makes the vastly varied people of these places as one... They are the poor and the threatened. The threat is hunger, and they are born to it."

Horowitz, Irving Louis, Josué de Castro, and John Gerassi, eds. *Latin American Radicalism: A Documentary Report on Left and Nationalist Movements*. New York: Vintage, 1969 652 p. Index. $2.45.

A balanced anthology of nationalist, leftist, and economic radical writings on Latin America by both Latin American and U.S. specialists. A useful introduction to contemporary viewpoints in Latin America whose popularity today constitutes in some cases a new ideological orthodoxy.

Inter-American Development Bank. Economic and Social Progress in Latin America: Annual reports. Washington, D.C.: IDB, 1970-1977.
An annual series covering trends, the report sums up recent economic and social events in Latin America from two perspectives: a regional analysis of general and recent trends and a detailed description of these trends, on a country-by-country basis. The report also contains two appendices. A list of the basic data is presented at the beginning of the country summaries, and 39 statistical tables with economic and social indicators are included.

James, C. L. R. The Black Jacobins: Toussaint L'Ouverture and the San Domingo Revolution. New York: Random House (Vintage), 1962. 426 p. Bibliography, index. Paperback (V-242). $2.45.
A highly readable treatment and powerful indictment of black slavery.

Jamieson, Alfred. Ideals and Reality in Foreign Policy: American Intervention in the Caribbean. Amherst: Committee on the Study of History (The Amherst: Project), 1967. 118 p. Bibliography, teacher's manual.
One of the experimental inquiry series by the Amherst Project, it examines U.S. policy toward Latin America as a study in contrasts between publicly stated ideals and actual realities. Made up almost entirely of short, edited primary source readings. Students are asked to grapple with the overarching questions involved in such actions as U.S. intervention in the Dominican Republic, Haiti, and Nicaragua. Unit comes with a teacher's manual and behavioral objectives. Although intended for college preparatory students, strategies for using the material with students of average ability are included.

Jennings, J. D., and E. Norbeck, eds. Prehistoric Man in the New World. Chicago: University of Chicago Press, 1964. $10.00
The implications of very recent investigations are set forward by 18 archaeologists, each an expert in his own area. Thoroughly covered are problems relating to trans-Pacific contacts, cultural connections between North and South America, and linguistic similarities.

John, Elizabeth A. H. Storms Brewed in Other Men's Worlds: The Confrontation of Indian, Spanish, and French in the Southwest, 1540 - 1795. College Station: Texas A & M University Press, 1975. 805 p.
"Spanning two and a half centuries, from the earliest contacts in the 1540's to the crumbling of Spanish power in the 1790's, this panoramic view of Indian people and European intruders in the early Southwest offers the most comprehensive and carefully documented scholarly account of the period to date." (From the dust jacket.)

Kany, C.E. American-Spanish Euphemisms. Berkeley: University of California Press, 1960. 249 p. Bibliography,index. $5.00.
This scholarly work focuses on the varieties of words and gestures decent and indelicate, used to discuss superstition, delicacy, mental and moral defects, financial status, offenses and consequences, and corporal and sexual decency. The inclusion of so much data of intrinsic interest to students makes this study worthy of consideration as a library acquisition by the teacher who wants to introduce the student to the many dialectal varieties extant in Latin America.

Keen, Benjamin, ed. Readings in Latin American Civilization: 1492 to the Present. Boston: Houghton Mifflin, 1967. 533 p. Glossary. $4.95.
The best and still broadest selection of source reading in Latin American history. Can be used alone or with standard texts. Prefaces to major sections and individual chapters present crisp summaries of special periods or topics, and each of the readings is introduced by succinct explanatory remarks in italics. Editor's skillful translations preserve the original vigor and charm of contemporary and eyewitness accounts, whether describing Aztec human sacrifices or the status of women in Latin American society today. A must for student and teacher alike.

Kosok, Paul. Life, Land and Water in Ancient Peru. Long Island: Long Island University Press, 1965. 263 p. Index.
This beautiful and expensive book is probably more suited to library purchase than individual ownership. Its value lies more in its illustrations than in its text, which often goes so far in its attempt to entertain that it becomes uninformative. Excellent, well-printed air photographs effectively convey the significance of the Andean achievements in urbanism and of the important relationships between the ancient Peruvian societies and the land and water they so thoroughly

controlled in building their civilizations.

Lanning, Edward P. *Peru before the Incas*. Englewood Cliffs, New Jersey: Prentice-Hall, 1967 287 p. Index. $2.95.
A synthesis of Andean prehistory excellent both in terms of its inclusion of newly collected data and its presentation. More useful as up-to-date background material for teachers than for students, but not so technical as to be beyond the understanding of the serious student.

Lavine, H., and Editors of Life. *Central America*. New York Time, 1964. 159 p. Index.
Perhaps the most painless, interesting introduction; beautifully illustrated. Pictures lend themselves to analysis in terms of variables of age, sex, social class, and residence. Handles the political issues.

León-Portilla, Miguel. *The Broken Spears: The Aztec Account of the Conquest of Mexico*. Translated by Lysander Kemp. Boston: Beacon Press, 1962. 168 p. Bibliography, index. $5.00.
A collection of moving excerpts from Indian historical accounts that reveal the rich cultural heritage of Indian America and record the pathos of its destruction by the Spanish Conquest. Highly recommended.

Leonard, Jonathan Norton, and the Editors of Time-Life Books. *Ancient America* (Great Ages of Man Series). New York: Time, 1967. 191 p. Maps, photographs, illustrations, bibliography, index. $6.60.
Beautiful photographs, illustrations, diagrams. The text is interesting and very readable.

Lewis, Gordon K. *Puerto Rico: Freedom and Power in the Caribbean*. New York: Harper and Row (Harper Torchbook), 1963. 470 p. Index. Paperback (TB 1371). $2.95.
A critical analysis of U.S.-Puerto Rican relations. "By far the best general survey of Puerto Rico ever written..." -- *American Historical Review*. "Probably the most important book ever written about Puerto Rico" -- *Hispanic American Report*. Has been successfully used in a class of "average" students by assigning only very short sections.

Leyburn, J. G. *The Haitian People*. Rev. ed. New Haven: Yale University Press, 1966. 342 p. Annotated bibliography, index. $2.45.
This sympathetic, eminently readable account of the history and sociology of Haiti was first published in 19 1 and is brought up to 1966 with a 32-page introduction by Sidney Mintz and an annotated bibliography of relevant publications. Mintz says that "the central thesis of Leyburn's book is that Haitian society is sharply divided into two segments, and that the national institutional structure is such that no significant alteration in that division has occurred in the entire course of Haiti's history as a sovereign nation. At the base of the soceity is the rural agricultural sector, making up perhaps as much as 95% of the population; at the top the elite, which dominates the governmental apparatus and all national institutions." See also James, C. L. R. *The Black Jacobins: Toussaint L'Ouverture and San Domingo Revolution* (listed above) for a historical account of the engrossing War of Independence.

Lewis, Oscar. *Five Families: Mexican Case Studies in the Culture of Poverty*. New York: New American Library, 1959. $0.95. (Basic book, $6.50).
Essential to an understanding of forces for change in Latin America today is an appreciation of the poor in both the cities and the countryside. Offers a sympathetic portrayal of Mexicans of diverse backgrounds: rural and urban, lower and middle class. Lewis's methods of research using the tape recorder for capturing actual conversations as well as his concept of "the culture of poverty" have aroused considerable controversy among social scientists. Perhaps his approach is overly pessimistic. Nevertheless, Lewis has produced a fascinating document. His sequels, *The Children of Sánchez* (Random House, 1961; $2.50) and *Pedro Martínez* (Random House, 1964; $8.75) focus on individual families in the original book. *La Vida* (Random House, 1966; $7.00) uses the same field techniques to describe the Puerto Rican poor of San Juan and New York City. All are highly recommended.

Lewis, Oscar. *Life in a Mexican Village: Tepoztlán Restudied*. University of Illinois Press, 1951. 512 p. Bibliography, index. $2.95.
Excellent study by a team of social scientists. Although the comprehensive portrait of the villager that emerges is less sympathetic than that of the later studies by Lewis, it can still be highly recommended. A fine abridgement is available in paperback (Holt: Case Studies in Cultural Anthropology Series, 1960; $1.95). See also, from the same Holt series: Faron, Louis C. *The Mapuche Indians of Chile*. 1968. 113 p.

Lieuwen, Edwin. *U.S. Policy in Latin America*. New York: Praeger, 1965. 149 p. Bibliography, index. $1.75.

An excellent introduction. Gives a balanced and objective account of the area, beginning with the earliest days of the North American colonies and tracing policy up to the present decade. Suitable for high school.

Lieuwen, Edwin Arms and Politics in Latin America. New York: Praeger, 1965. 335 p. Bibliography, index. $2.50.
Using primarily the tools of a historian, Lieuwen examines the role the military has played and continues to play in Latin America.

Lockhart, James. The Men of Cajamarca: A Social and Biographical Study of the First Conquerors of Peru. (Latin American Monographs, no. 27.) Austin: University of Texas Press, 1972. 496 p. $12.00.
The book presents the 168 Spaniards who captured the Inca emperor at Cajamarca, Peru, in 1532. The author draws upon archival collections and a large body of scholarly research for data on the subject. Very full treatment of a special group of early Spaniards in America.

Macaulay, Neill. The Sandino Affair. Quadrangle, 1967. 319 p. Extensive notes, index. $6.95.
When a popularly elected government was overthrown by a military coup in Nicaragua in 1925, armed revolt sprang up in different parts of the country. This became "institutionalized" by 1927 when the guerrilla leader Sandino launched a campaign against the U.S. marines in Nicaragua. The first 4 pages of the preface offer a concise introduction into 20th century guerrilla warfare in Latin America. The author, who served 5 months fighting alongside Castro's guerrillas in 1958 before breaking with Castro over communism, has written an engaging politico-military account of this 7-year "affair." Although Macaulay's sympathies lie with Sandino, the book is essentially objective and not a polemic tract.
Recommended to teachers and students who enjoy interesting accounts of military engagements or who are interested in guerrilla warfare. Also affords a fascinating account of U.S. meddling in the internal affairs of Latin America.

Magdorff, Harry. The Age of Imperialism: The Economics of U. S. Foreign Policy. New York: Monthly Review, 1968. 208 p. Tables, graphs. Paperback. $1.95.
A standard reference for revisionist scholars working on explanations of U.S. foreign policy. It is heavily researched and filled with statistical data and footnotes. Magdorff's interpretations are very difficult to ignore and warrant careful study by teachers of U.S. foreign policy.

Mantejo, Esteban. The Autobiography of a Runaway Slave. New York: Pantehon Books, 1968. 223 p.
The life story of a Cuban caseworker. Originally published in Castro's Cuba.

Martín, Luis. The Kingdom of the Sun: A Short History of Peru. New York: Scribner's, 1974. 288 p. Bibliography, index. Paperback.
The author's intention has been to write a book of history that can be read for pleasure, as well as information. The feelings and insights expressed come from personal experiences in traveling through the Andes and talking with Peruvians. Covers the whole history of Peru.

Martin, M. R., G. H. Lovett, and L. R. Hughes, eds. Encyclopedia of Latin American History. Indianapolis: Bobbs-Merrill, 1968. 348 p. $10.00.
Within the limitations of space, this is a useful classroom or library reference. It would exceed the claims of the book to regard it as 100% accurate.

Mecham, J. L. Church and State in Latin America: A History of Politico-Ecclesiastical Relations. Rev. ed. Chapel Hill: University of North Carolina Press, 1966. 465 p. Bibliography, index. $8.50.
Revised edition of a standard 1933 work reshapes the emphasis (which in the earlier edition was heavily Mexican) to be more hemispheric. Uses a historical, chronological approach to explain and interpret the political relations of the Church. Concluding chapter offers a concise review of the political role of religion in Latin America, and is vigorously written. A major source of information for the teacher, its usefulness for the secondary student is limited because of the academic language.

Milne, Jean. Fiesta Time In Latin America. Los Angeles: Ward Richie, 1965.
This fiesta book takes you on a journey from the Mexican border to Tierra del Fuego and tells about fiestas by months. Deals mainly with religious fiestas. A useful guide to the American traveler or student. An appendix of fiestas in each Latin American country appears with names and dates of events.

Mörner, Magnus. Race Mixture in the History of Latin America. Boston: Little, Brown, 1967. 178 p. Bibliography, $2.50.

Compact, excellent study. For an even briefer review of the work done by historians to reconstruct and analyze the role of the Indian and Negro in colonial Latin America, see Mörner, "The History of Race Relations in Latin America: Some Comments on the State of Research" (Latin American Research Review 1 (3), Summer 1966, 17-44).

Needler, Martin C. Latin American Politics in Perspective. Princeton, New Jersey: Van Nostrand, 1963. 192 p. Bibliography, index. $2.40.
Surveys the historical and social background, political parties, the military, political violence, governmental structure, and public policy. A topical rather than country-by-country approach. Will make fascinating reading for anyone seeking a general standing.

Needler, Martin C. Political Development in Latin America: On Stability, Violence, and Evolutionary Change. New York: Random House, 1968. 210 p. Index, bibliography. $2.45
Presents an interesting analytical framework of political development, then objectively discusses a number of major political factors bearing on the framework. A good study of problems of development; stimulating and not so theoretical as to confuse beginning students.

Padgett, L.V. The Mexican Poltical System. Houghton Mifflin, 1966. 244 p. Bibliography, index $2.75.
An excellent treatment of politics and political structures. Devotes only passing attention to the governmental institutions, preferring instead to focus on such things as the Institutional Revolutionary Party (PRI), the president as a political leader, and the revolutionary past as a source of political legitimacy. The Mexican political system is distinctive in many respects from others of Latin America, but it has achieved stability and remarkable material progress for the country. This book amply describes the system and thus provides much valuable insight into the Mexican success story. See also: Scott, R.E. Mexican Government in Transition (Rev. ed., University of Illinois Press, 1964; 345 p; $2.25).

Pan American Health Organization. Health Conditions in the Americas. Washington, D.C.: P.A.H.O., 1974.
This source represents the most concise and thorough accumulation of statistical data available concerning health conditions in Latin America.

Parry, J.H. The Spanish Seaborne Empire. New York: Knopf, 1966. $6.95.
Particularly good for routes and ways of trade and imperial rivalry, but also treats, in richer detail than Gibson, social, economic, and political arrangements in the Spanish Empire in America.

Pearcy, G. Etzel. The West Indian Scene. Princeton, New Jersey: Van Nostrand, 1965. 136 p. Statistical data, 5 full-page maps, bibliography, index of places. $1.45.
Successfully surveys the major processes that have influenced the development of one of the world's three great tropical archipelagos (the others being the East Indies and the Philippines). Emphasis is placed on the common problems arising from the tangential political, economic, language, religious, and cultural patterns in addition to factors of isolation and limited resource base.

Petras, J., and M. Zeitlin (eds.) Latin American: Reform or Revolution? Fawcett, 1968.
Petras and Zeitlin have selected essays examining the role of imperialism, the class struggle, and revolution in Latin America.

Pike, Frederick B., general ed. Latin American History: Select Problems - Identity, Integration, Nationhood. New York: Harcourt, Brace and World, 1969, 482 p. Bibliographies. Paperback. $5.95.
A "problems approach" to Latin American history. Twelve "guest" editors develop readings around such problems as the impact of Spanish culture on the indigenous population, the death of Brazilian slavery, Peronism as a Rightist reaction to social problems, the Cuban revolution as a Leftist reaction, etc. Useful ideas and materials for the teacher and a good source for student research.

Pohl, Imgard, and Josef Zepp, (K.E. Webb, ed.). Latin America: A Geographical Commentary. New York: Dutton, 1967, 315 p. Bibliography, statistical data, index. $2.35.
Refreshingly direct and realistic approach to many problems makes this a valuable work. Many photographs and maps enable meaningful geographic appraisal to be made and lend substance to the editor's effort at presenting an introduction to Latin America from a geographer's point of view.

Prescott, W.H. History of the Conquest of Mexico. (Many paperback editions.)
These classic works remain unsurpassed for breadth of conception and literary charm, although their romantic attitudes clearly reveal their age.

Reed, Alma. Ancient Past of Mexico. New York: Crown, 1964. $7.50.

Excellent guide to all the archaeological sites in Mexico, with maps of their location, cultural and historical background of the people, details of their discovery and restoration, and pictures of the sites as they stand today. Also gives location of the artifacts found with pictures.

Reed, Nelson. The Caste War of Yucatán. Palo Alto: Stanford University Press, 1964. 308 p. Bibliography, index. $2.95

In 1848 the Maya Indians waged war against their "white masters." The actual military campaigns subsided after 7 years, but the rebels, using guerrilla tactics, held control of the jungles for the rest of the century. Interestingly written.

Robertson, W.S. Rise of the Spanish-American Republics as Told in the Lives of Their Liberators. New York: Free Press, 1965. $2.95.

The best brief introduction to such key figures as Bolívar, San Martín, and Hidalgo, by one of the founders of Latin American history in the United States, a former professor at the University of Illinois.

Roett, Riordan. The Politics of Foreign Aid in the Brazilian Northeast. Nashville: Vanderbilt University Press, 1972 202 p.

An analysis of the political repercussions to 1970 of United States foreign aid policies in the Northeast of Brazil from the establishment of the Northeast Agreement in 1962 to the coup d'état overthrowing João Goulart's government in 1964.

Rothchild, John, ed. Latin America. Yesterday and Today. New York: Bantam, 1973.

The author attempts to develop an understanding of Latin Americans by describing how they see themselves. Appendices. Glossary of foreign words and phrases. Index. Maps.

Ruiz, Ramón Eduardo. Cuba: The Making of a Revolution. New York: Norton, 1970. 190 p. Bibliography, Index, Paperback. $1.65.

One of the best books on the Cuban Revolution. Well written and tightly organized.

Russell, Philip. Transition in Cuba. Austin: Armadillo Press, n.d. 60 p. Paperback.

Humorous illustrations distinguish this highly sympathetic description of the Cuban Revolution and life in Cuba today. Much of the material is based on personal observation by the author.

Russell, Philip. Mexico in Transition. Austin: Armadillo Press, 1977, paperback.

Simon, Arthur. Bread for the World. New York: Paulist Press, 1975. Paperback. $8.95; $3.95.

This book serves as a good general guide to world hunger problems. The first chapter provides a summary of the problem of hunger on an international scale. The author, Executive Director of Bread for the World, presents some of the basic causes for this world-wide phenomenon and ends his book with a concrete program of action.

Simpson, Lesley Byrd. Many Mexicos. 4th rev. ed. Berkeley: University of California Press, 1967. 389 p. Bibliography, index. Paperback. $1.95

One of the best and most readable introductions to the history of Mexico.

Smith, R. F., ed. Background to Revolution: The Development of Modern Cuba. New York: Knopf, 1966. 224 p. Bibliography, glossary. $2.50.

For readers wondering what happened to Cuba during the four-and-one-half centuries separating Columbus from Castro, the editor provides quite a few of the answers in this anthology of 25 excerpts from the writings of U.S., Cuban, and European authors. Places events since 1959 in proper historical perspective, tracing roots of present situation far back into Cuban past.

Stabb, Martin S. In Quest of Identity: Patterns in the Spanish American Essay of Ideas, 1890-1960. Chapel Hill: University of North Carolina Press, 1967. 244 p. Bibliography, index. $7.50.

Draws richly from Latin American thought and from all levels of life to advance the reader's insight into significant themes of Latin preoccupation.

Stavrianos, Leften S., and George I. Blanskten. Latin America: A Culture Area in Perspective. Rockleigh, New Jersey: Allyn and Bacon, 1968. 76 p. Maps, graphs, illustrations, bibliography, index. Paperback. $1.48.

This is one of the best of the very short surveys, arranged topically with emphasis on current issues which are traced to their historic roots using a flashback or reverse-history technique. Excellent photographs, maps, charts, and student activities make this book particularly attractive for use with secondary students.

Steward, J. H., and L. C. Faron. Native Peoples of South America. New York: McGraw-Hill, 1959. $9.95.
A condensation of the 7-volume classic Handbook of South American Indians; strong emphasis on environment in accounting for the wide differences among South American natives. All cultural levels are treated, from the elaborate socialistic Inca Empire to the hunters and gatherers of Tierra del Fuego.

Stycos, J. Mayone, and Jorge Arias, eds. Population Dilemma in Latin America. Washington, D.C.: Potomac, 1966. 249 p. Maps, tables, graphs. Paperback. $2.45.
Latin America's population growth, (highest in the world) is the subject of these ten studies. Useful for both teachers and students.

Suchlicki, Jaime. Cuba: From Columbus to Castro. New York: Scribner's, 1974. 242 p. Bibliography, index. Paperback.
A concise history of the major trends and events in the history of Cuba, with special attention given to the twentieth century and the factors that brought about the Cuban revolution.

Tannenbaum, Frank. Slave and Citizen: The Negro in the Americas. New York: Random House (Vintage), 1963. 129 p. Index. Paperback. $1.45.
Could serve as an excellent introduction to a unit on slavery in Latin America. The summary and conclusion are particularly strong statements.

Drawbacks: book lacks organizational structure; there are no chapter divisions; and the author appears to change topics without any apparent logic.

Tannenbaum, Frank. Ten Keys to Latin America. New York: Vintage Books, 1960. 237 p. Index. Paperback (V-312). $1.95.
Essays on the major characteristics of Latin America. Very suitable for an introductory course.

Textor, R. B., ed. Cultural Frontiers of the Peace Corps. Cambridge, Massachussetts: M.I.T., 1966. 363 p. $3.45. Chapter bibliographies, index.
While only 100 pages directly treat Latin America, the book as a whole, by examining problems encountered by the Peace Corps abroad, provides an excellent introduction to "culture fatigue." See especially Guthrie and Szanton on the Philippines, Friedland on Tanganyika, and Comitas, Doughty, Palmer, and Health on Latin America.

Thompson, J. E. S. The Rise and Fall of Maya Civilization. Norman: University of Oklahoma Press, 1954. $5.95.
A distinguished scholar of the Maya tells of the accomplishments of America's most elaborate pre-Columbian civilization. Sophisticated systems of writing, calendarics, astronomy, and architecture are described. The mysterious ending of the Maya civilization is discussed and possible reasons for the sudden change put forward.

Tomasek, Robert D. Latin American Politics: Studies of the Contemporary Scene. New York: Double Day, 1970. 2nd ed. 584 p. $2.45.
One of the very best anthologies; contains many interesting selections that have previously appeared in books and periodicals of recent date. Book has broad coverage and should acquaint the student with many similarities and differences that exist between the political practices of the nations of the region. Few of the articles are written at a level that could not be easily grasped by introductory level students.

Vallant, George C. The Aztecs of Mexico. 2nd. ed. Baltimore: Penguin, 1966. Illustrations. $2.95.
The classic ethnological reconstruction of the way of life of the pre-conquest Aztecs of Central Mexico.

Véliz, Claudio. Obstacles to Change in Latin America. New York: Oxford, 1969. 252 p. Index. Paperback. $1.95
There are ten essays, and an introduction, that deal with various obstacles to development in Latin America. Change is analyzed in its social, economic, and political perspectives by all the authors; however, each has a central theme of his own, dealing with obstacles to change.

Wagley, C. An Introduction to Brazil. New York: Columbia University Press, 1963. 322 p. Bibliography, index. $2.25.
This book is just what the title says, and certainly one of the best available in any language for the non-specialist. Since more people in South America speak Portuguese today than Spanish, and since Brazil is the only other nation in the Western Hemisphere with the potential to become a world

rather than a continental power (with Argentina, Mexico, and Canada), intelligent U.S. readers owe it to themselves to become more familiar with the Colossus of the South. See also: Burns, E. G., ed., *A Documentary History of Brazil* (Knopf, 1966; 398 p. $2.95); and Horowitz, I. L., *Revolution in Brazil: Politics and Society in a Developing Nation* (Dutton, 1964; 430 p. $7.50).

Wagley, Charles. *The Latin American Tradition: Essays on the Unity and the Diversity of Latin American Culture*. New York: Columbia University Press, 1968. 242 p. Bibliography, index. $6.75.
An excellent introduction filled with valuable information and stimulating thoughts. Secondary students will find some difficulty with the social-scientific vocabulary ("endogamous," "consanguineous") and the liberal inclusion of Spanish and Portuguese words.

Wagley, Charles, and Marvin Harris. *Minorities in the New World: Six Case Studies*. New York: Columbia University Press, 1958. 320 p. Bibliography, index. Paperback. $1.95.
Includes studies of the Indians in Brazil and Mexico, and the Black in Martinique and the United States. Useful in most classes if excerpted or suggested as a source for student research.

Whitney, Alex. *Voices in the Wind; Central and South American Legends, with Introductions to Ancient Tribes*. New York: David McKay, 1976. 57 p. Bibliography.
A collection of legends from the Maya of Yucatán, the Aztec of Mexico, the Quiché Maya of Guatemala, the Chibcha of Colombia and Panama, the Amerind tribes of Guyana and Brazil, and the Inca of Ecuador, Bolivia, and Peru. Each story is preceded by an introduction to the tribe of its origin.

Wilkie, James W., and Albert L. Michaels, eds. *Revolution in Mexico: Years of Upheaval, 1910-1940.* New York: Knopf, 1969. Bibliography, index.
A synthesized history of the Revolution during its phase of upheaval, this will appeal to the student as well as to the general reader. After beginning with selections that provide background, we follow events, as seen by different participants or by observers who have summed up periods and events of Mexican revolutionary history, from particularly significant points of view. Many of these valuable accounts are no longer in print or readily available to the reader.

Wise, David, and Thomas B. Ross. *The Invisible Government*. New York: Bantam, 1965. 402 p. Index. Paperback (N2957). $0.95.
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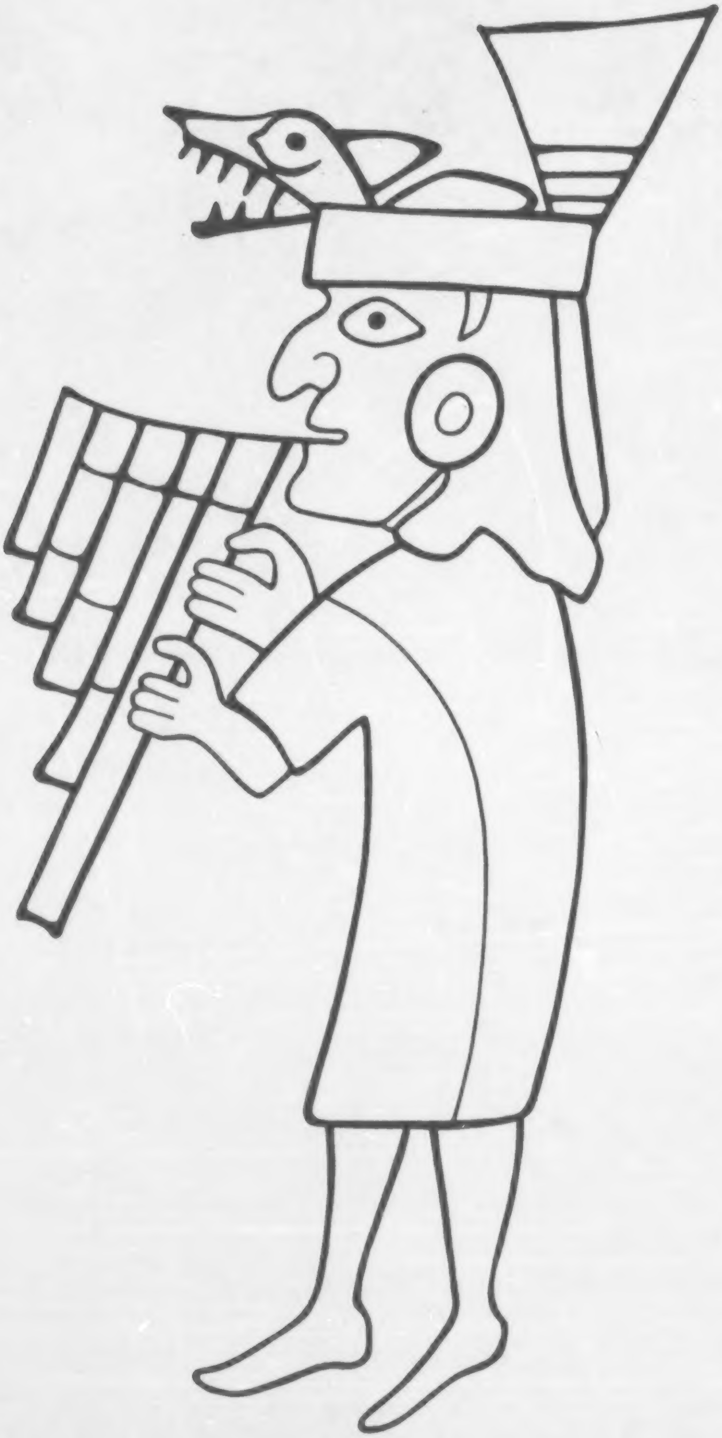
Wolf, Eric. *Sons of the Shaking Earth*. Chicago: University of Chicago Press, 1959. 303 p. Bibliographical notes, index. $1.50.
A history of Middle America, Mexico and Guatemala, written by an anthropologist who is almost unique in his ability to express himself in flowing narrative and poetic speech. Not any the less concise or accurate, it gives reading pleasure and a deep insight into the people of these countries.

Wolf, Eric, and Edward C. Hansen. *The Human Condition in Latin America*. New York: Oxford University Press, 1972. 369 p. Illustrated.
One of the finest introductory books defining the existing conditions under which most Latin Americans live. "The authors draw upon newspaper articles and essays, novels and poetry, historical accounts and ethnographic data to form 'diagnostic portraits' of various facets of contemporary Latin American societies."

Womack, John, Jr. *Zapata and the Mexican Revolution*. New York: Knopf, 1969. 435 p. Photographs, index.
The best book on Zapata and one of the best on the Mexican Revolution. Highly readable.

Zeitlin, Maurice. *Cuba: Tragedy in Our Hemisphere*. New York: Grove Press, 1963. 316 p. $0.95.
The best sympathetic account of the causes and process of the Cuban Revolution. See also: Zeitlin, *Revolutionary Politics and the Cuban Working Class* (Princeton University Press, 1967; 306 p. $8.50), which is a sociological study comparing the attitudes of workers in Cuba before and after the Revolution from a Marxist point of view. See also: Boorstein, E., *The Economic Transformation of Cuba* (Monthly Review, 1968; 303 p. $7.95). For an unsympathetic treatment of Castro, see Draper, Theodore, *Castro's Revolution* (Praeger, 1962; 211 p. $1.75).



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From a Mochica painted vase from
Huaca de la Campana, Pampa de
Yaguey, Northern Peru.

A MOCHICA MUSICIAN PLAYING A PAN PIPE

ILLUSTRATION: A Mochica musician playing a pan pipe from A Coloring Book of Incas, Aztecs and Mayas and Other Precolumbian Peoples published by Bellerophon Books, 153 Steuart Street, San Francisco, California 94105.

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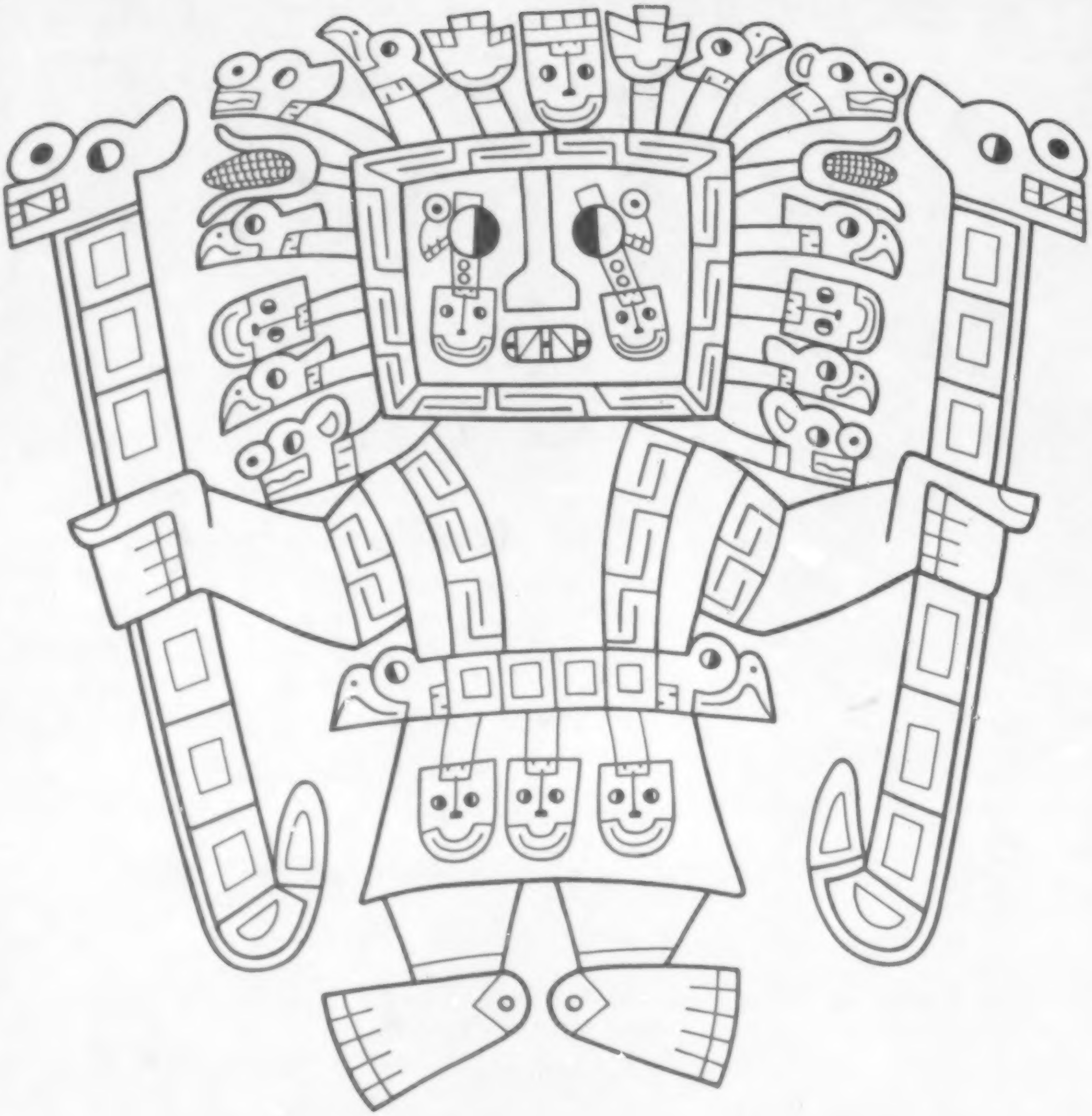

From a large pottery tub from Pacheco,
Nazca Valley, Peru.

THE GREAT GOD OF TIAHUANACO

The Incas worshipped the sun more than any other god, and in the time of the Incas this was thought to be the sun, his head surrounded by rays. But, this picture and stone carvings like it were made long before the Incas. It was probably intended to be the supreme creator god, Viracocha.

ILLUSTRATION: The great god of Tiahuanaco from A Coloring Book of Incas, Aztecs and Mayas and Other Precolumbian Peoples published by Bellerophon Books, 153 Steuart Street, San Francisco, California 94105.

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